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THE

WOMAN'S ATHENÆUM

THE CORONATION OF JOSEPHINE.

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FOR THE INTELLECTUAL
INDUSTRIAL AND SOCIAL
ADVANCEMENT
OF WOMEN

NEW YORK ST. LOUIS BOSTON

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THE

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VOLUME IX

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BUSINESS, PROFESSIONS,
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Earnings of Women in Social Service

NEW OPPORTUNITIES FOR THE "COLLEGE GIRL" AND THE TRAINED WOMAN

BUSINESS EFFICIENCY, SELF-SUPPORT AND SURPLUS

(EDITORIAL SUMMARY)

PRINCIPLES OF BUSINESS EDUCATION

WE MUST be competent before we can become efficient, but we may be competent without being efficient. Competency is the latent quality of efficiency. Efficiency is competency in action. The most competent people in the world are efficient only when they are "in action." As action is the test, all become competent for business

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in the measure in which they seek action and educate natural ability for action. The best business education is that through which all our natural abilities, as they are brought into play by action, are trained for more efficient action.

The first test of business efficiency is competency, energized in self-support and succeeding. If, regardless of the extent of "means" we have on any given day for ceasing to be efficient, we give out as much energy in helpful action of mind or body on that day, as we take for ourselves in results from others for our own benefit, we are on that day self-supporting, efficient and, in a business sense, independent, because while working with others and exchanging value for value, we have balanced accounts with them.

We must make a firm and accurate distinction between what "business" means and what we mean in life as the whole of life ought to express the fulness of the best in our personality. We carry our ideals into business but we do not market them. They are not commodities. No one has a right to cheapen our business returns on account of them. We have no right to mark up our prices to make a profit on them. It is "not business" to attempt to "live on" on our ideals instead of "living up to" them. In our work, and in the results into which it has entered, it is business to give value for value, in fair, equal and accurate measure,—no more, no less. The limit of generosity in business is "down weight." We can safely give at all times just a little more than was expected or than any one has a right to demand,—just enough to turn the scales on the side of those to whom we "deliver the goods," so that they can see that the question of advantage, if it were to be raised, would be already decided on their side. To give much more than we earn or expect it in return, "demoralizes business." It destroys the standard. The standard is that of equality in service and in benefits for it. In business, no other standard can be substituted for this. To try to take much more in service and in benefits than we give or expect to give also destroys the standard of business. Efficiency in working with others for business results is not continuously possible for those who depart from the standard of business in either of these ways.

As all business is one form or another of mutual service, with returns which should be decided by the value of the service, there is a seeming distinction between business as the exchange of goods through money, and business as the exchange of work through money.

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In the exchange of goods through the use of money in amounts determined by prices, the best business gives "down weight," or allows the buyer the almost inconsiderable advantage in every transaction which increases "good will" as the chief "intangible asset" of business, depending on the right of bargain.

In the exchange of service through money, paid in salaries, wages, commissions or otherwise, the same rules hold with an apparent difference. The efficient business woman, working for a "fixed salary" or money return of any kind, may always give so much more in service than she is paid for that it will be known she is doing it. But in such a case (when in no case does she give less than she is paid for) it must be always with the proviso that as a "business matter," she expects this service to be paid for in the future by an increase of salary, as soon as business will permit it. As clearly as it appears that she is earning more than she receives, so clearly must it appear that she is not doing this instinctively or merely for her own pleasure or satisfaction, but that she knows she is doing it; that she is doing it reasonably and for "business reasons," and that she expects business reasons to control her cash returns in connection with it.

HOW WOMEN CAN SUCCEED BEST IN BUSINESS

When the question is of "How Women Can Succeed Best in Business," each person beginning at this point, must work out her own answer. "Do more than you are paid for at all times; not enough more to hurt yourself or any one else, but just enough more to help yourself, the business and every one in it; then ask for more." Efficiency depends on this in every business. Do not wait for your merit to be recognized. Show what it is worth, then ask for what it is worth. There are many forms of efficiency other than that of business. Some are higher and more difficult than that of business. Most may be lower. This only is "business." To ask, however, is not to demand. In business, the word "demand," means that a penalty is to be enforced and that business has reached a point where, for the time being, it is to stop until a forced settlement is reached. Never force any settlement that can be avoided. In forced settlements, there is always loss on one side and usually on both. In "going business," there is loss on neither side. Hence all "going business" is a continuous method of giving something for which a fair return is persistently asked in the easiest, most convenient way.

Learning to do what ought to be done as it ought to be done is

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efficiency in all things. To this, "business efficiency" must add a further process of education. We must learn to ask, in the right way, at the right time for the right thing from the right persons. Together, these two elements of personal competency become "business initiative" as soon as they become efficient. Demand nothing, if it can be helped; help more and ask for more as the help given earns it—that "plain principle" of the commonest business sense for women as for men, will bring on the "business millennium," if there is ever to be such an ideal condition. But whenever, as between any two persons, there is a fair exchange of goods or service, hurting neither and helping both, it is the way they will "do business" in the millennium, or any other "ideal condition," if they do business at all.

HOW TO CHOOSE "THE BEST EMPLOYMENT"

AMERICAN women succeed, and they will go on increasing their success in any business in which any one of them can establish this base for personal work, done for business purposes. No one else can decide for any one of them what business she is best fitted for. If some one else makes for her a preliminary decision which she accepts as a working theory of what she is best fitted for, her business efficiency depends on the reasonable way in which she experiments to decide for herself whether she can do her "business best" in it. Parents may do much to help the first preliminary experiment which may be successful for a lifetime of efficiency. Where governments attempt to control by establishing or perpetuating classes, it is always a part of the system to decide "vocations," "callings" and employments as part of the educational system in or out of schools. If this is not allowed to control personal efficiency, it may be overcome and turned to advantage. Every person born is born with the right of finding and doing a Personal Best. As this is to be shown by efficiency, first in self-support and then as far as business competency extends, it is not limited by business. It extends to the highest expression of life. But in business, we have no right to ask or to expect, to give or to receive, anything more or anything less than this great and almost omnipotent thing of Fairness. We may sorely need more philanthropists now, but if we could by any miracle, make this a world of business fairness, it would have little need of our work as philanthropists, though it would have more need than ever of our business efficiency. No one then need blush to practice any business efficiently up to the utmost limit of business fairness. The

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MRS. MOLLIE NETCHER.
(PROPRIETOR OF LARGE AND SUCCESSFUL DEPARTMENT STORE.)

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woman who does so is giving the world better service than it has ever received from men in politics, except as they have made politics a means of removing from all men and women the restrictions on this efficiency. We do well if we choose the employment, next at hand in fair business which will give a livelihood. Then we may choose something better.

The place to begin success in business, is where you stand, with advance from it where success leads. It always leads along the "line of least resistance." In business engineering, as in railroad engineering, this must be the best and easiest way. It must be the best way first. It is easier to drop down a thousand feet than to circle ten thousand feet for the best and easiest grades, which can be used both up and down. But to find the best grade is engineering. Also, when we have nothing to live on, there may seem easier ways to get it than earning it, but the line of least resistance which good business engineering follows to success, is always the best and hence always the easiest way—the way in which from beginning to end, there is least to hinder and most to help, with the prospect of greater ease somewhere in the future.

If with self-support as a question which may be urgent in a year, a month or day, the line of least resistance is to be found, we may postpone for the time being the question of doing what we like best, until the question of the best opportunity for a "living" is decided, when the living is something we must have at once. While each must decide this for herself, help in finding the line of least resistance is given by finding what others do in great numbers when they must find a way of self-support, with what they like best to be decided later. We may suppose that we are considering opportunities for the self-supporting woman in an order of this kind: The woman secretary and stenographer; the lady accountant; the woman in business for herself; millinery and dressmaking as a business; women in government service; women in gardens and on the farm; women in employments which require college training; women as paid workers in social service, philanthropy and sociological research; saleswomen and clerks in department and other stores; women in telephone and telegraph service, and so on through the list of all other employments. If this year, we are to decide how we must earn self-support next year or the year afterwards, how is it possible here to find the line of least resistance which leads away from the greatest chance for failure, with dependence on others certain in case of failure and with less than enough to eat and wear probable? In such a

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case, each may get some help from the past experience of others under similar conditions.

HOW TO STUDY OPPORTUNITIES FOR EMPLOYMENT

WE MAY find here what seems "mathematical certainty," but it changes with persons and conditions. With this in mind, the woman who cannot postpone self-support until she is ready to find what "suits her best," is helped by learning that during this generation, the invention and general use of the typewriter gives her the easiest and best chance for immediate self-support. In the United States in the last decade of the Nineteenth century, the increase in the number of women who used this opportunity for self-support headed the list of all occupations. Then the Business Woman at the Typewriter led the advance of woman's progress into Twentieth century business with an increase of 305 per cent; the lady book-keeper and accountant followed with 167.4 per cent and the telephone girl, helped out by the telegraph girl made a record of 167.2 per cent increase. These increases, as they continued during the first and into the second decade of this century, show that in this generation, the competent woman who becomes efficient in the control of a typewriter and in the work accompanying it, is decreasing her chance of failing to find self-support to its lowest point. Taking employments in the order of their probable opportunities for self-support this year or next, we have a list which will be very close to this, based on the order of business years in the past: "Stenographers and typewriters; employes of the packing and shipping departments of stores; book-keepers and accountants; telephone and telegraph operators; saleswomen; agents, independent business women, clerks and copyists." After this there are also unclassified employments and "places of all work" in business (trade and transportation) in which opportunities for self-support for women grow faster than in domestic and personal service, in the professions or in manufacturing.

We cannot decide everything by mere increase of opportunity as shown by increasing demand. Competition increases with the demand and there are many other things to consider. But when it is a question of self-support, which cannot be long postponed, we have the "mathematical certainty" for personal use that the increase of opportunity for women in "trade and transportation" (that is, in commercial and railroad business) is much greater than in anything else. To find the best opportunity, compare all before deciding what is best. We have the probability from

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the past, that next year or in five years from now, the increase of this opportunity will be double the increase in professional opportunities for the self-supporting woman, or in any other, including domestic service and manufacturing. When we find the best way of solving the "bread and butter question," the solution is "business." After that, and while it is being rightly answered, Personality has its own freedom for expression in reaching for satisfactions of mind and of soul also, as far above "bread and butter" as it can reach if it "aspires the stars."

HOW TO FIND THE CHANCE FOR NET SURPLUS

THE "bread and butter question" is that of "operating expenses." As soon as a beginning is made of deciding it, the final question begins. This is of net surplus. It is not "business sense" to work for nothing more than operating expenses any longer than it can be helped. How are we to find what opportunities for net surplus will mean next year or ten years from now? The answer is through personal judgment, brought to bear on general experience, summed in totals which show highest, lowest and "mean chances" or averages between highest and lowest.

To find what average chance women have for net surplus above the cost of living, we may take the civil service of the United States in a year which will not be too far from what this year and next year are likely to be. During the first ten years of this century, 1907 was a "panic year" in which net surplus above a living was much more uncertain than usual in ordinary business. In wages and salaries paid government employes, however, the year stood without change on account of "business stringency" for that ten years, not much below and not much above the general average, but rather above than below it. We may then use that information for next year, even more safely than the general averages of this. In the government service, taking a total of not quite 1,400 women, more than a third (6,519) drew pay of less than $720 a year. More than half drew less than $840 a year. More than three-fourths drew less than $900 a year. Not one in every thousand drew as much as $2,500 a year and barely one in every 6,000 over $2,500 a year. In connection with "net surplus," this may seem somewhat discouraging, even when we have no reason to suspect that the fortunate one in every six thousand had been privately and personally endorsed for promotion by several United States senators. But as it is

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the facts of the record of the United States treasury we are considering, they are not discouraging but educational.

HOW THE PAY OF BUSINESS WOMEN COMPARES WITH PAY IN THE PROFESSIONS

BESIDES clerks, stenographers, and women in nearly every "common bread and butter business," women were at work for the government (on more than average pay) as botanists, chemists and physicists; draughtsmen, artists, illustrators and engravers, geographers, geologists and paleontologists, musicians, physicians and surgeons, scientific experts and investigators, statisticians, editors, librarians and teachers. They filled almost every desirable position which belongs to professions and arts that are thought of as most desirable because they are uncommon. Some benefits in following such professions, may be immeasurably beyond those of business, but on the question of cash surplus above "bread and butter," we have the treasury record that seventeen women cashiers and tellers drew more cash a year than the highest paid woman among the geographers, geologists and paleontologists. One stenographer and typewriter drew more than the highest paid botanist and thirteen drew as much. These thirteen "stenographers and typewriters" were paid higher salaries than the majority of the women serving as chemists and physicists, physicians and surgeons, artists and illustrators, musicians and editors, zoologists, and teachers, scientific experts and investigators. In a word, those who were most efficient in doing the most necessary work had the best opportunity for the highest pay.

As these records of the treasury, applying to women in the service of the United States government in all parts of the country show opportunities, it is to be noted that the opportunities for salary up to $2,500 a year are better for workers already in the government service on its averages than the average outside the government service. The average of government pay in any line of work is held slightly above rather than slightly below the average outside. This leads to a conclusion which might have been reached easily without it. The callings and professions of greatest honor, in which satisfactions above those of business may be found, are less reliable for surplus above "operating expenses" (or bread and butter) than the things which must be done and cannot be avoided at all if business is to go on, while those who learn to do these things best may do most to make business "pay better."

It is beyond our province to recommend anything as best for "starting in business" to women who are competent to make the

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start for themselves. Everything which follows in this section, should be considered as an attempt to suggest rather than prescribe for any one, through directions from experts what every one should decide for herself, with all the help she can get from all the experts.

HOW WOMEN SUCCEED AS ACCOUNTANTS AND EXPERTS IN BUSINESS DETAILS

AMONG many valuable suggestions, profit defined in salary may attach to Miss Marvin's suggestion of the increasing tendency to employ women as cashiers and as tellers in banks. The number of women employed as cashiers in city business of all kinds increases annually. Usually their average pay while they are doing the work merely of receiving money and making change may not be over $12 a week and it may not rise above $1,000 a year as a maximum; but the demand for the woman accountant if less marked, is steady and it is also long established. In less than a year, a girl with a high school education may learn all the routine processes of book-keeping. During the same time, she can improve herself by practice in the mathematics of business. This is surprisingly simple. Few people really "know how to add." Correctness and ease in addition is its prime essential. If to this ease and accuracy, with a good general knowledge of the principles of a school arithmetic, the woman who expects to become an expert accountant, practices "the few plain principles" of percentage until the merely apparent difficulties disappear, she will have nothing to fear from the mathematics of business. Her ability to keep a correct and clean set of books in any small business would mean an always open opportunity for livelihood, if nothing else were added to it. But it is easily possible to add more. She may or may not learn shorthand, but if she educates herself systematically for only a single month in the business uses of the typewriter, in the forms of business letters and in the simple, orderly processes of using alphabetical indexes to file and find letters without difficulty, she will be equipped for working out something more than a livelihood. A combination of this kind, needs only tact and managing ability reinforcing it to become surplus-producing. Besides the great firms in cities which all know something about, commercial business in totals of hundreds of millions a year is now carried on in offices in city "sky-scrapers." The woman employed at a salary of $15 dollars a week as book-keeper or assistant book-keeper in such an "office-business," needs first to show that she knows how to keep books. Then she will have many opportunities she might not have elsewhere to show "all-round ability." The

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managing partner in such an office business died not long ago. The business headquarters were in a small office, but the company dealt in a staple used all over the United States. Its "small office-business" reached from coast to coast. The death of the manager left an interval of a month during which the woman who had been writing the manager's letters and assisting in keeping the books, showed that she alone knew the details of keeping up the business connection. His successor instantly recognized the value of this knowledge and kept her at the work, with salary advanced. She had become the "most valuable man in the office." As every one else relies on the most valuable man, business women who expect to become this important personage should educate themselves in what the strain means and learn how to "stand it." In this case, our "most valuable man," broke down under it. The firm gave her a prolonged vacation at full pay, and then extended it. Nothing that could be done to restore her to her place was left undone. She did not return because her parents "would not permit her to risk her health." She was fortunate in having such parents but without them, she might have been compelled to return and forced to learn, perhaps at a higher salary, to "endure the strain of modern business." It may be "killing" to those who do not learn to endure it, but learning to go through it and find that in business, as in everything else, "easy does it," is one of the most valuable (and costly) essentials of a business education.

If this education is applied in accounting, it may be noted from the United States Treasury reports, that women starting as "clerks," showing that they have the accountant's sense, and with it "all-round business sense," rise to places paying $2,000 to $2,500 a year in larger numbers than these places are reached by teachers or experts in science, employed perhaps in the same department. This is not an argument against higher education. As a suggestion for choosing an employment which will pay in cash surplus what it does not pay in invaluable satisfaction to the mind, it means once more: "Choose for cash surplus the employment on which business depends for its own best successes, and use it for education in learning what it means to manage business for success in the small details which make up the grand total."

HOW WOMEN SUCCEED IN BUSINESS FOR THEMSELVES

NEXT to be considered are the chances for self-support and surplus by the woman in business for herself. These are now good. They are increasing. They can be utilized only by men or women who have the courage of initiative. It

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is known from the reports of commercial agencies, that in cities the majority of "independent businesses" begun in any given year are now begun on very small capital. Hundreds open small stores of all kinds every year with from $250 to $750 in cash. If two out of every hundred of these is in business and making a surplus above expenses after five years, it is enough to expect. To make the start is opportunity enough for those who can increase opportunity as they show competency to begin, and efficiency after beginning. If with 35,000 women in business for themselves as "merchants and dealers" in the United States at the beginning of the Twentieth century, we have more than twice as many at the close of the second decade, it may mean that more than ten times as many have failed in the meantime. But with every failure there is new opportunity. To save earnings, to use savings to give employment to those who have none, to get returns which will give fair living expenses to all in the business, and to have a fair net surplus over—these are simple elements underlying all the difficulties of beginning and succeeding in independent business. Many men succeed, and most are final failures. Before failing, however, they succeed in "making a living." It is not otherwise with women. The successful ones start regardless of the risk of failure, and decrease it by business sense and business system. Some succeed and others fail as bankers, wholesale grocers, real estate dealers, advertising managers, and in every business in which some men succeed and others fail. In all, some women will fail while some succeed. The law of the long run, which cannot change in business for sex or for anything else, is that the failures will finally exceed the final successes. But it is the first condition of success, after learning this, not to stop for it. Business sense in starting is taking the risk and decreasing it to its lowest point by knowledge and system. This makes business women successful as it does business men.

OPPORTUNITIES IN MILLINERY AND DRESSMAKING

THE number of businesses which a woman can begin on less than $1,000 capital is great, but it is usually taken for granted that she is most safely on her own ground in doing business with other women in what they need for dress, etc., as in dressmaking and millinery. This is so far true even in large cities that competent women open small millinery and dressmaking stores for neighborhood service with a capital of less than $500, and succeed in spite of the almost overpowering competition of the great department stores. By selecting the

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right location for such a neighborhood store, a city woman may make a living out of it for herself and for a family and by close economy have something for the bank at the end of the year. But only the woman of extraordinary ability as a manager can expect to run profits in such a city business to an average of $500 a year above all expenses, even after ten years.

The millinery store and the dressmaking business usually go together in smaller towns, and where they have no great "bargain sale" competition with unlimited advertising against them, there is no great risk of losing a small capital in opening a millinery and dressmaking establishment. It may be made to support the manager and several employes in towns of from 1,000 to 5,000 inhabitants, even with the competition which is sure to begin as soon as it begins succeeding. Any woman who "clears" as much as $250 a year in such a business may expect to have another dressmaking and millinery store opened by another woman as close to hers as it can be located. This is the "way men do business," and business women are not exempt from control by the same market conditions which men meet as soon as they create a market of their own.

Outside the cities women are not yet using as well as they might the existing opportunities for modest business in general household goods. In cities women who open small neighborhood stores of this kind on little or no capital, may be found keeping open in the same place from year to year. They are in business for themselves and making a living, even if their profits are not worth mentioning in business statistics. Women in smaller cities and country towns might make the same beginnings, with a better chance of final success in surplus earnings worth mentioning.

As the woman in business for herself differs from the employed business woman, it is in power (1) to manage herself, which is all important in starting; and (2) in power to manage others for their advantage and her own. Attempting business success, single-handed, is not "going into business." Going into business is employing and managing others, paying them what their work is worth, and making it worth enough in marketing it to pay a surplus beyond all operating expenses of the business. Women are competent for such management. The number of them who might "start in business for themselves" and become efficient is practically unlimited. But only a small majority of the human race has thus far shown power to start without some one else to do the managing.

More women are starting now and learning to manage after

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starting than ever before. So, also, are more men. As a result, the business of the world is improving. Business women who improve it should get the benefit of the improvement, measured first of all in self-support and then in net surplus. This is "business." At the same time aspiration for what is highest (and even it, in its beginnings, immeasurably above cash surplus) may go on—the better for all "good business."

HOW TO FIND EMPLOYMENT

THE best help in business is "help at the start." Everything in this section is a suggestion for help of this kind. Suggestion may go much further than directions where conditions differ for every one of several million persons. Still, if the question is of how to find work or how to start in business, there are "business principles" of which it is never safe to be ignorant.

In finding employment or in starting business, nothing else is as important as what business men call "good will" in estimating their "intangible assets." It is "intangible" because it cannot be touched, but it is worth so much as an asset that no amount of "cash capital" is likely to be profitable without it. We will consider only one of its elements, that of "acquaintance," when the question is of how to find employment in any "line." If we may count on the good will of ten, fifty or a hundred acquaintances when we need work, the surest way to get it to the best advantage is to make this good will active in helping us while we are helping ourselves. The way to get this help is to ask for it. If we ask a particular person on whose good will we can rely, to do a particularly helpful thing, so much the better. To go on asking such favors and at the same time relying on ourselves, is a standard method of "good business." It goes far in all business—as far as "kissing goes by favor." It goes so far that reciprocating it may be difficult. In business, as in politics, it must be reciprocated. In politics, those who succeed in ways others do not understand succeed most often by this simple means of using acquaintance for all it can be made to mean for their own advancement, never hesitating to ask "support," never relying on it, and always expecting to be called on to "reciprocate."

Hence in finding work, ask your friends for help and go on relying on yourself. Acquaintance, as the first essential of business "good will," is to be used "for all it is worth," as the most valuable of all intangible assets. After that, remember the word "reciprocity," as business "good will" depends on using it.

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We must use "business references" as a minor incident. It may be very bad to be without "the best references," but the "good word" at the right time in the right place goes further than references. Use references in writing applications to be placed on file for the next vacancy. Such letters may do much. Write to a carefully selected list of the managers of business houses which can afford to pay for good work. Write (say) ten letters a week, without expecting them to be answered. Be as brief and clear as possible. Write in short paragraphs. Tell what you can do truthfully. State accurately what you think you will be worth in beginning. Be modest in fixing the amount, but not too modest. In the next to the last paragraph, give your references. In the last, ask that, if there is no existing vacancy, your letter may be filed for consideration when a vacancy does occur. Enclosing a self-addressed and stamped envelope will help to make a good impression, whether you expect an answer or not. If you get one answer for every twenty letters, you are making a good impression. This, in connection with the want columns of the newspapers and personal canvassing, will find employment for those who go on looking for it in every way they can. Among the things "not to do," the most important is: "Do not rely on or wait for any one else to find you a position." If you have a father, and a large circle of loving relatives, find what you want and ask their help in getting it. "Consult" those you ask, especially if they are members of your own family. Make the best of all advice, and rely most on those who, if they advise against one thing, are ready to show something better. Finally, in summing up: "If you want business, ask for it."

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HOW AMERICAN WOMEN MAKE MONEY

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SIX MILLION WOMEN AS BREADWINNERS

THERE are two ways of going into business. One may work for somebody else, or for herself. Even men cannot invent any other method for their own special use. In fact the men no longer have a monopoly on much of anything connected with business. At the beginning of the Twentieth century, there were only 9 in the list of 303 occupations followed by men, according to the United States census, in which women were not also employed. There were then nearly five million women breadwinners over 16 years old among the twenty-three and a half million females in this country. Sociologists estimate an increase of this total to at least six millions

The first break from the segregation of all wage-earning women in the ranks of teachers and servants, came with the general introduction of typewriters in business offices. Being one of the oldest and best known opportunities for women, stenography is overcrowded with hundreds of girls of mediocre ability who keep the scale of wages very low. In spite of this, however, it is an excellent opportunity for a young woman with business instinct who lacks capital to start out for herself, because the work is very often a stepping-stone to positions of greater responsibility.

The necessary training for a stenographer is given in commercial high schools, and there are business schools in every city, which fit their students in from six months to a year. To be successful, a girl must be accurate, neat, a good speller, and have an instinct for grammatical expression. She must be discreet, mentally agile, and have good eyesight and hearing. Beginning in a small town, a girl can not hope for more than $5 a week at first. In the cities,

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girls start at from $6 to $8. After that, the salary depends upon the girl's skill, and the locality. In New York the capable stenographer averages $15 a week. In Boston, the same girl can not get more than $12. But the cost of living is higher in New York.

TEN THOUSAND DOLLAR SALARIES FOR WOMEN

FIFTEEN to eighteen dollars is certainly the highest salary which the expert stenographer may hope for. But this is the beginning salary for the girl with discretion and business sense sufficient to make a good private secretary. Their salaries run from $20 a week on up into the thousands a year. Ten thousand dollar salaries are quoted for the confidential secretaries to the "big men" of the country. The private secretary's duties depend entirely upon the occupation of her employer. In general, she types his letters, files his papers, ready for reference at an instant's notice, and is head executive, responsible for the entire office force. Very often, she reads the daily papers, marking or clipping the news which her familiarity with his work tells her will be of importance to her employer. She also reads and makes abstracts of new books and current magazines. She meets the strange callers, standing between the busy man and the multitude of book agents, cranks, beggars, and people who under various guises, make their way past the office boy with something to sell.

WORK AND WAGES OF ALL KINDS FOR WOMEN

IN A long list showing woman's surprising versatility at earning her living, the census gives 185 blacksmiths, 508 machinists, 31 brakemen, etc. In spite of the paradox of women baggage men and firemen, women tend to concentrate in business on the lines of work made familiar through generations of experience inside the home. Restaurants, laundries, dressmaking and millinery, and stores for women's and children's specialties offer the favorite openings.

The restaurant business has been revolutionized by women, who have worked out the possibilities of income in

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the chemistry of foods as expert dietitians, and in the skilful use of this knowledge along lines of scientific management. Courses in technical schools, in nutrition and dietetics, sanitation and hygiene, and the practical study of the household arts form a necessary preparation for the best work. Women are proprietors of large restaurants and even of chains of restaurants in our chief cities, and they are looking for energetic young women as assistants to their superintendents at salaries of $500 and $600 a year. These positions offer opportunities for promotion, and give the most valuable training to the woman who plans to set up her own establishment. Superintendents receive $900 to $1,500. There is practically no limit to the income of a successful restaurateur, except her own ability. Laundries increase in importance with the tendency of modern families to move into tiny apartments, in the big cities. Machinery has already simplified the "flat work." Garments, however, must still be ironed by hand, and judging by the tattered remnants of dainty lingerie which emerge from the process, there is plenty of opportunity for women to take hold of our laundries, and make them safe places for fine clothing. Women are already conducting successful laundries in New York, Philadelphia, Washington, Newport, and in and around Boston. The business requires a very expensive plant. Miss G. G. White, proprietor of a successful laundry in Brookline, Mass., says: "The amount of capital will depend on the size and nature of the projected laundry but it should run well into the thousands unless the beginning is made on a very small scale."

EARNINGS OF WOMEN IN RURAL LIFE

AGRICULTURE offers so many opportunities for women, on all scales, from a tiny garden for growing sweet herb seeds to big wheat ranches, that if a woman loves the soil, and has any capital in the way of land or dollars, it surely offers a most enticing opportunity. Modern cold storage, with the food trusts holding back all fresh supplies for a rise in prices, make fresh eggs and butter almost priceless treasures.

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Flowers and flower seeds, small fruit growing, bee keeping, dairying, raising squabs and pigeons, mushrooms down cellar, celery under glass, and frogs out in the pond and market gardening, are all profitable ventures. Records of 41 women farmers in one community show an average investment of $4,922. Complete records for a year were furnished by 32 of these women, which showed an average income of $428. With no rent to pay, with at least half of the table necessities and most of the fuel supplied, $428 means a very comfortable income.

Poultry raising is perhaps the favorite form of farming for women, and any one who has to pay for eggs today, realizes that there must be plenty of money in it. For starting in a small way, with a yard of 50 to 100 hens, one quarter to a half acre of land is sufficient. For equipment, a building comes to about $25 and incubators cost $10 or $15. One may begin with a few hens and several settings of eggs, at $5 to $10 per hundred. An insufficient reserve fund is responsible for many failures. One must have sufficient money in pocket, to feed the chickens and oneself until the hens get started laying and to meet emergencies of pests, epidemics, hawks and the like. Experienced women estimate that even for a small venture there must be a reserve fund of $500.

Interior decorating may be congenial work for a woman with artistic ability. A decorator may be called on to do an entire house, or a single room, or to remodel an old house, or just to give advice on redecorating some one room. Some decorators have a studio for headquarters, stocked with hangings and furnishings from which a direct choice may be made. This requires a considerable outlay. Others use a small office, shopping for each individual order. For training, one must have a thorough knowledge of the history of architecture and of design, with some ability for drawing and sketching. An apprenticeship with an experienced decorator is essential, either as saleswoman in one of the large stores, or as assistant to an individual. Such positions pay $5 to $15 per week. This work approaches rather closely to the professional knowledge necessary for landscape gardening and architecture.

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First Bank in Berlin.
(Women Only Employed.)

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Publishing houses seem to have a particularly desirable reputation among gentlewomen who are suddenly obliged to earn their own livings, as if the literary atmosphere of the building permeated every position within its walls. As a result, all large publishing houses have long waiting lists, and are able to fill their ordinary clerical and stenographic positions at wages even below the average, because girls like to work in the supposed haunts of genius.

There are three chief classes of publishing houses: educational, trade and magazine. The work is in three departments; the counting room with the ordinary book-keeping positions, the clerical work in the offices, and a few positions in the literary department under an editor. These last which, today, generally require a college training, and are few in number, seem to throw a glamour over all the others. Readers and critics must usually be specialists in the lines which their house follows. Very often the work is sent out to experts. An educational house will send manuscripts out to teachers, paying perhaps $10 for the opinion of a grade teacher, and $50 to a college professor. Magazine readers average $18 to $25 a week. Editorial assistants obtain as high as $30 and $35. Proofreading averages $15 and $20, but the number of positions is limited.

BANKING AND REAL ESTATE FOR WOMEN

Numerous women have broken into the conservative old businesses of banking and real estate. There are several women bank presidents and other officials, but these positions are usually inherited from fathers or husbands, in small towns. City banks are beginning to install women tellers and cashiers in their women's rooms, for the convenience of the increasing number of women who are today opening their own bank accounts. There is also the position of bank librarian and filing clerk, in the large institutions, often filled by a woman. These positions are worth from $1,000 to $2,000 a year.

There are two types of real estate agents, general brokers who buy and sell property, place insurance, secure and place loans, and mortgages, collect rent and attend to repairs. Special brokers concentrate on one form of

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business, such as limiting their work to one section of the city, or one kind of property. Women may serve a valuable apprenticeship as stenographers in a large office. In setting up an independent business, unless one has large capital, it is better to begin in suburbs where one is well known. Several women who have succeeded in this field, gave figures as to their incomes, which averaged between $600 and $700 for the first year, and from $1,000 to $1,500 in the following years.

Insurance is a business which is often combined with real estate, and written in the same office. There are numerous kinds of insurance; life, fire, endowment, burglary, disability, plate glass, marine, etc. The work requires energy, and plenty of courage. The big insurance companies employ agents entirely on commission. A woman broker in New York estimates $800 to $1,000 as a fair yearly average to begin, and running up to $4,000 and $5,000 as one establishes a good patronage.

Advertising offers two opportunities: soliciting advertisements for a publication or agency, and that of copy-writer. It is in the latter position that women have found an outlet for their ingenuity and for their appreciation of the little details which often escape a man altogether. Women copy-writers in department stores have been especially successful with women's and children's wares. They must have the ability to write terse English, advertising sense and interest, originality, and appreciation of what appeals to the average shopper. Copy-writers begin at $12 and $15 in department stores, and at $12 to $25 in agencies. Solicitors receive $25 to $40. The assistant manager in a store draws from $1,000 to $2,000, and the manager's salary runs up to $5,000, $12,000 and $18,000.

EARNINGS IN DRESSMAKING AND MILLINERY

DRESSMAKING and millinery are standard occupations for women. Their only competitors are a few dapper men in the largest cities. Girls begin their apprenticeship in this business as young as 12 and 14 years. After running errands, and holding pins for the fitter, and matching samples down town, at $2 a week for a couple of

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years, the girl is promoted to sewing linings at perhaps $4, and later, oversewing and finishing at $6. Trimmers on skirts and waists receive $12 and $14 a week in the big establishments where the work is subdivided. Fitters receive $15 and $18; sleevemakers $12 and $15; embroiderers and collarmakers from $6 to $12; waist-drapers, $12 to $15, and experts at this ticklish task run as high as $35 and $40. Forewomen also receive as high as $40. After 3 or 4 years' apprenticeship, a young woman, going out by the day can ask from $1.50 to $3.50.

Millinery offers much the same opportunities and training. The young girl begins by running errands and sweeping up the floor at $2 a week, unless she is working for the privilege of learning the business. The first promotion is as assistant to the maker who bends hat frames into shape, and covers them ready for the trimmer. Makers receive $8 to $12 a week, and if they are clever with their fingers, they are given a chance at trimming. A successful trimmer must have originality and artistic ability. She receives from $15 a week, up as high as she is capable of going. If she is an artist in her work, she can become a designer, adapting foreign models to our modified American tastes, and inventing models of her own. Buyers and designers in the large establishments receive $5,000 to $10,000 a year in addition to their semi-annual trips to Europe, to study the fashions. After serving her apprenticeship in either millinery or dressmaking, the clever business woman who combines the knack of making ends meet with the mysterious instinct for knowing what makes a popular hat or garment, will do well to open her own establishment. But she must be more than a clever workwoman; she must be a true executive. She must know how to make other people work, and she must have the knack of buying to advantage. Otherwise she may better rest content with perfecting herself in her own branch of work.

SALARIES IN THE CIVIL SERVICE

THE United States Government offers almost equal opportunity to men and women in the 227,000 positions filled by civil service examinations throughout the country. Only 8 per cent of these positions are at

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present filled by women. A majority of the women are clerks and copyists at from $720 to $900 a year. These positions offer a rise to $1,500 with length of service. Government stenographers are frequently advanced to private secretaries, executive secretaries, chief clerks and other executive positions in the various departments. Editorial work, including proofreading and criticism; translating, with a special demand for knowledge of Chinese and Japanese; technical clerks and patent investigators, with scientific training; statisticians trained to handle figures, and clerks with special legal knowledge receive from $1,200 to $3,000.

Censors of correspondence edit all letters and public documents before they are submitted to the head of the department for his signature. There is a new demand for agricultural experts, with special knowledge of the chemistry of the soil, horticulture and the like. Women have found this work especially congenial, and the pay ranges from $3,000 to $4,000 a year.

The civil service also supplies kindergarten and industrial teachers and matrons to the Indian schools, teachers and nurses for Hawaii, Puerto Rico and the Philippines, inspectors of immigration and the customs service. These are all Federal positions. There is also a state and municipal civil service, with headquarters in each state house and city hall. On application, the Civil Service Commission, Washington, D. C., will send full information concerning their positions and examinations.

BUSINESS RECORDS OF COLLEGE WOMEN

There has been a definite effort recently to interest college women in other occupations than teaching. Numerous efficient teachers' agencies have made it so easy for college women to secure teaching positions, that with the additional fact that no further preparation was necessary for the work, college women have turned to teaching in very large numbers. An Intercollegiate Bureau of Occupations was established in several of our Eastern cities in 1911 and they plan to extend it rapidly. This bureau is especially interested in business and executive positions,

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and has received all sorts of applications, extending from that of a woman farmer who wants to start a colony of poultry raisers to a call for a manager of a pottery. Statistics of 5,000 graduates of three women's colleges show that approximately 55 per cent became teachers, and only 12 per cent entered other occupations. Incidentally, 25 per cent married. Out of 377 replies to a questionnaire sent out by the Association of Collegiate Alumnae in 1910, 317 members had taken up teaching; 15 were secretaries; one a stenographer; one a clerk and five were in business positions. Another investigation made by the Association, showed that of 42 college women who entered occupations other than teaching, 23 received $500 or less their first year, and 10 received between $600 and $700.

There is the same breadth of opportunity for the college women in business as for the college man. The young graduate must not expect higher pay on beginning than the high school girl, for measured by the practical routine demands of a business office, she is not worth more at first. But employers generally agree that the college graduate begins to reap the benefit of her education in about ten years, and that after that, given the same native ability, she stands a better chance of promotion to the highest salaries than her non-college competitor. There are also an increasing number of positions which require a college training. Many of the civil service positions require special scientific knowledge. Bacteriological work offers positions on Boards of Health, in medical research laboratories, and in private laboratories, such as those maintained by the large milk contractors. A young laboratory assistant is offered $600 to $900. The director is usually a physician. His assistant receives $1,000 to $1,800.

Students of chemistry find work as analyzing and consulting chemists, analyzing products, proving compositions, and testing consignments of raw material for mercantile concerns. The best opportunity for women is in research laboratories where they experiment for new combinations and products and for new methods which shall reduce the cost of production. The large hospitals also carry on interesting medical research work. An assistant begins at $12 to $15 a week. The chief chemist receives $2,000 a year up.

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Social service is another comparatively new field which has attracted a large number of college women, perhaps because the altruistic character of the work appeals to the young graduate still basking in the undisturbed idealism of college days. The pay ranges from $6 a week, or $312 for the first year, to a maximum of $7,000. The chief branches of the work are: settlement work, probation work in the courts, organizing charity, medical social service with discharged hospital patients, and social service for children in the schools. There is also rent-collecting for model tenements, factory inspection, welfare work in department stores and factories, research work, and investigations of social conditions. All large cities have their settlement houses in the poorer districts which are headquarters of information in regard to this work.

Dr. Samuel McCune Lindsay, director of the New York School of Philanthropy, one of the schools which gives special training for this work, writes:

"We have a great many demands for charity visitors at salaries ranging from $40 to $60 a month; settlement workers, usually at $50 a month, with opportunity to obtain board and residence costing not more than $25; a few secretaryships requiring some executive ability, and a few positions as assistant secretaries of charity organization societies at about $75. But all these positions usually seek persons who have had previous experience and special training in addition to the regular college course."

ELIZABETH BEARDSLEY BUTLER ON SALESWOMEN

There are fully 150,000 saleswomen in the United States today. Most of these women are working in department stores. Miss Elizabeth Beardsley Butler, in 1909, made an intensive study for the Russell Sage Foundation of the saleswomen employed in the department stores of Baltimore. Experts say that this study, although of a local situation, applies with slight variations all over the United States. According to Miss Butler, most girls begin work at from $2 to $4 a week. The highest salary some stores ever pay to their saleswomen is $4 and $5. The average maximum runs between $6 and $7. Selling coats

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and suits, which is more skilled work, ranges from $6 a week to $18, with a majority at about $10. Of 4,084 women employed in the stores studied, Miss Butler found that over half (54 per cent) were receiving less than $5 per week, while 81 per cent received less than $6. Dropping from percentages to actual numbers, out of the 4,084 saleswomen, 658 were receiving between $7 and $11 a week and 124 ranged from $11 up to $25. The maximum for assistant buyers was $25 and for buyers, $100 a week. Buyers in other larger cities are known to receive as high as $50,000 and salaries between $5,000 and $10,000 are quite common. The moral of Miss Butler's statistics seems to be that for every woman who works up to a high salary, there are a great many more who do not, among saleswomen, just as everywhere else.

Electricity, in its rapidly growing usefulness, is furnishing some interesting new positions for women. The big electrical companies are sending out women lecturers all over the country. They demonstrate the simplicity of the new electrical machines which add and multiply and do examples in proportion, or they show the convenience of handy little heaters for flatirons and hair curlers and what not. These women lecture before Women's Clubs and anywhere else they find an audience. Their pay runs from traveling and hotel expenses to $30 a week plus expenses.

TELEPHONE GIRLS AND THEIR INCOME

Our telephones employ an enormous number of girls. In 1907, just thirty years after its commercial beginning, there were 8 million telephone stations all over the world, of which 5 million were in this country. In New York City alone, 30,000 women are working on the central exchanges and on the private switch boards installed by hotels and commercial houses. In 1909 the Bureau of Labor made a report to the United States Senate on the telephone service in 26 States, employing 17,339 operators. Of these girls, 42 per cent received less than $30 per month, and 57 per cent received between $30 and $50. Changing to numbers again, 57 operators received from $50 to $80 and 2 operators drew over $80 a month. Although chief

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operators average higher pay, only 45 among 628 were receiving over $80 a month. Opportunities for promotion are to chief operator and her assistant, supervisor and chief supervisor. Applicants for positions are usually required to fill out an application blank which corresponds to an entrance examination. They must also present references and pass a physical examination.

Finally, there are for the women who must, or who wish to work, a thousand and one unclassified opportunities which grow up out of local needs and conditions. They may not be adequately catalogued, but the secret of many a success has been this subtle instinct for recognizing the real need at the right time. Those who have this instinct do not need to read about opportunities in books.

Gertrude R. Marvin

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LOUD TELEPHONE FOR DIRECT DICTATION.

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THE BUSINESS WOMAN AT THE TYPEWRITER

By ALICE HARRIET GRADY

Author of "Secretary Work in the Business Office;" Financial Secretary, Massachusetts Savings Insurance League

TRAINING FOR SERVICE THROUGH SECRETARIAL WORK*

THE life of a woman who enters the business world through the door which a knowledge of shorthand and typewriting has opened to her is not free from very real responsibility if she is sincere in her attempt to render the business community the service of which it stands so sorely in need.

The fact is that being secretary to a busy, brainy man of large affairs demands the unremitting energy and unstinted devotion of a woman whose intelligence and sympathy are sufficiently well developed to enable her to appreciate the importance of the undertakings in which he is engaged. Mere quickness and skill will not make the ideal secretary.

TYPEWRITING AND STENOGRAPHY IN BUSINESS EDUCATION

FIRST—Length and kind of training necessary: A college course obviously lays the foundation for a quick assimilation of the specific knowledge to be acquired before entering a business office. Then there should be one year at a good business college, during which, besides the special duty of shorthand and typewriting, some attention should be given to elementary book-keeping and arithmetic and the methods of banking; also particular attention to spelling and punctuation, for a knowledge of these is as essential as a knowledge of shorthand.

The ability to file papers, transmit telephone messages and perform the numberless duties incident to office life is best acquired by doing them.

*Revised by the author from the original text as published in the "Boston Sunday American;" by the author's permission.

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A few months' experience in a business office downtown will be found more valuable than any institutional training, and should be acquired, even though the applicant finds it necessary to offer her services free of charge for a short time, in order to acquire such experience. Six months of "substituting" is a most valuable supplement to the business college training, and I should recommend this wherever possible.

HOW TO BECOME A CONFIDENTIAL SECRETARY

SECOND—Probable cost of training: The cost of one year's tuition at a good business college will probably be in the neighborhood of $150. After supplementing this tuition by six months of faithful work and observation as a "substitute," the candidate should be worth $10 a week as a stenographer. Now begins the real period of apprenticeship.

During the first four years of "service" there will be ample opportunity for the cultivation of that quality of adaptability to which she has aspired in spasmodic flights of ambition during the school and college years, as she seeks to adjust her life to the practical world of affairs in which she finds herself—a world in which the most supreme egotism and greed work side by side with the most generous and unselfish altruism. This is all part of the training.

She must not be discouraged if at the end of four years she still finds herself in receipt of a small salary. She should measure her progress rather by the unfolding of her own ability to be of service.

The four years' specific training should show a very marked increase in intellectual alertness and sympathetic appreciation of the undertakings in which her employer is engaged, and it is with this key that she may hope to unlock the door to the position of confidential secretary.

The opening seldom comes quickly, however. It is largely a process of education for both employer and employe, and educational processes are invariably slow. The rate of increase in salary cannot be accurately foretold, for the mind of the average business man is bent, not upon the value of the contribution which his secretary has made

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toward the efficient management of his office, but upon cutting down office expenses to the lowest possible minimum.

By long training he has become so tempered that he can view with complacency the payment of extravagant sums as commissions and expenses to his salesmen, while he writhes in protest against the payment of a commensurate salary to the woman whose intelligent care and watchfulness and devotion have prevented waste and inefficiency and even dishonesty on the part of those same salesmen.

One of the clear thinkers of our day has truly said: "Scientific management is nothing more nor less than the elimination of waste." When this truth has taken permanent lodgment in the minds of our men of affairs, it will go far toward effecting a change in their attitude toward women in industry.

In spite of a somewhat prevalent belief to the contrary, women are the natural savers. And this is as it should be. If at the end of ten years, however, a woman who has made use of her opportunities for service is not receiving a salary of at least $1,200 a year, it is time for her to make a critical examination of herself and her work and discover the reason why. Her increase in value to her employer and his business from this time on, while it depends largely, of course, upon herself, must also depend upon his ability to permit her to be useful.

Those women who are now filling positions as confidential secretaries are still considered something of an experiment, and there are many business men who have not yet grown sufficiently accustomed to placing confidence in a woman's discretion and ability to enable them to appreciate her possible worth in business and to utilize her capabilities.

DUTIES AND TRIALS OF WOMEN AS SECRETARIES

THIRD—Character and scope of the work: The duties will vary with the business or profession of the employer, and may cover activities ranging all the way from filling an ink well, adding a column of figures, making appointments, interviewing callers, answering letters of invitation or figuring a percentage, to reporting a legislative hearing.

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In some offices her duties may include the ordering of office supplies, the filing away and indexing of correspondence and other important papers, books, pamphlets, maps, charts, etc., for future reference—the test of good filing being, of course, the ability to find a document immediately when it is wanted.

Fourth—Before suggesting the positive qualifications without which the stenographer cannot hope to attain the broadest usefulness in the secretarial field, the following general word of warning may not be amiss:

1. If by entering on a business life she hopes to escape the common lot of woman—some days of dreary routine and great physical fatigue followed by nights of wakeful anxiety concerning the execution and outcome of tomorrow's undertakings—she will be disappointed.

2. If thereby she thinks to escape the common lot of woman—a supercilious assumption of superior mental acumen on the part of the average man with whom she is brought into business relations—she will be disappointed.

3. If thereby she seeks to escape the common lot of woman—the inability to do justice to herself and her friends in their social relations—her quest will fail.

4. If thereby she hopes to find a short cut to recognition by the community of those superior mental attainments and capabilities of which she believes herself possessed, her hopes are doomed to disappointment.

Now as to the qualifications which appear to be absolutely essential to success in this still somewhat new departure in business activity.

HOW TO LEARN SYSTEM IN BUSINESS

First in order let us put System. Punctuality, thoroughness, neatness, method, forethought, observation, accuracy and despatch naturally group themselves under this head. Forethought involves the habit of looking ahead to the duty next in order. A memorandum of the things to be done should be made as soon as they are thought of, so that they shall not escape attention in the congestion of other work.

A program of the day's work is an excellent aid to memory, and not necessarily a substitute for it.

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Volumes have been written on each of the characteristics above noted, but in the prosecution of the day's work one is of little value dissociated from the others. On the whole, we are just as strong as our weakest point. A certain man may be a lecturer of the most extraordinary brilliancy, but if he is affected with a temperamental inability to catch a train and keep an appointment after a short time the other man of less oratorical ability and more punctual habits gets the audience and the money, and all the emoluments. The Century Dictionary defines "System" as follows: "Any combination or assemblage of things adjusted in a regular and connected whole."

We talk glibly about "System" as though in some vague, indefinite way it related to card indices or complicated loose leaf ledger schemes; whereas to my mind it is sort of coupler which (as the iron coupler connects the coaches of a railroad train) unites the several forces of our being and renders our actions not the result of separate and distinct impulses, having no relation one to the other, but a united action strongly set in a definite direction. I like to think of the brain as the locomotive at the head of this train, and of Enthusiasm as the propelling force.

But, important as it is, system alone will not enable even an expert stenographer to qualify as confidential secretary. She must have Education.

By this, of course, I do not mean the facts and figures and theories dug from books in the college classroom. I mean rather the ability to apply those facts and theories to the practical affairs of life. The importance of a wide range of "general information," which is culled nowadays largely from newspapers and magazines, is too often overlooked.

The intelligent business woman should be familiar with the names of the people in her own community who are active in the development of its civic and social and political life, and should know something of the movements in which they are interested; and should not permit herself to be altogether ignorant of what the people in other cities, other States and other countries are doing towards making current history.

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Above all, she should seek to know the meaning of everything which comes under her observation in connection with her work, and to let no word or phrase or sentence of ambiguous import go unchallenged.

Next in order for the purpose of this classification comes Rectitude.

Although great stress is laid on the necessity of adapting oneself to "team work," we should not forget that the team can be strong only as its individual members are strong; and that the merging of minor considerations for the sake of the larger cause does not mean a deviation from one's resolute adherence to her own convictions on any question at issue involving a matter of principle.

Many persons in their endeavor to practice what they call "tact," but which often degenerates into something which should be called by a much less attractive name, forget that unswerving rectitude is an essential of true success in any calling.

First a good woman—then a good secretary.

STENOGRAPHERS AND WHAT THEY MUST KNOW

VERSATILITY—Although this is alleged to be the age of specialization, the work of the stenographer or secretary may demand some slight knowledge of the technicalities of many businesses. For instance, in a law office she may today be called upon to report a conference between men in the medical profession. If she is altogether ignorant of medical terms, her attempted report will be a farce, and the very mention of it thereafter will cover her with humiliation.

Tomorrow an architect may desire to dictate a contract for the building of one of our modern beehives of industry, and if she is totally unfamiliar with the phraseology of architecture and building materials, she will wallow in the mire of her own ignominious failure.

The next day a poultry dealer attempts to lay before counsel in the presence of a stenographer his complaint concerning brooder houses and incubators on his chicken farm—and behold! our would-be stenographer discovers herself in need of an entirely new vocabulary, and happy is the woman who finds that she is mistress of the situation.

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Not only in the matter of the purely stenographic work must there be great power of adaptability. In the average office the personnel is constantly changing, and it becomes the part of wisdom for the stenographer to be sufficiently familiar with the duties of those about her so that she may perform their tasks if occasion requires their absence, or some unusual congestion of work in another department of the establishment requires her assistance outside of her own prescribed duties.

INITIATIVE IN BUSINESS

INITIATIVE—This quality has been described as "the ability to do the right thing without being told." How pregnant with meaning to every business man is that one brief sentence! A careful appreciation by his secretary of what she can do without reference to her employer, and doing it, will make the day's work easier for him. But equally valuable, it seems to me, is the ability to avoid doing the wrong thing without being told.

It is this one quality, perhaps more than any other, that differentiates the "stenographer" from the "secretary," which terms are used by many persons as though they were synonymous.

This illustration will serve to show what I have in mind:

Suppose that in October, this year, your employer asks you to let him see the office letter book of October, 1900. That is years ago, and the old letter books are probably filed away on the top shelf in the vault. You take down the book required, and hand it to the one who has asked for it, who takes it in both hands, consults it, and returns it to you. Unless your office is a rare exception, the book which has been unused for so long is covered with a thick layer of fine dust. A few minutes later, when you are ushering into the office a daintily-dressed lady who has called to see your employer professionally, you are shocked to see across his face an ugly smooch. Your eye travels from his face to his hands, and you are further chagrined to observe that the hand which he extends to welcome his caller is black

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from the dust which it gathered from the dirty book which you handed to him for reference. His mind is strictly on business bent, however, and he is unconscious of the smooch on his face or the dirt on his hands, and the lady's white glove suffers the inevitable consequence. He receives from her the papers about which she has come to consult him, and on every one he handles the ugly finger marks appear. The chances are that he doesn't know the cause of the lady's apparent annoyance, but you, if you are watchful, do know, and you are suffering well-deserved pangs of humiliation, and heaping upon yourself contempt for your own thoughtlessness, and registering a solemn vow that the next time, you will have a nice little dust cloth close at hand which shall be effectively applied to the dusty book or paper or package before it is transmitted by your hand for another person's use.

It is possible that some one suggests: "But I am not employed to dust books and do that kind of thing."

Very true. But we find it so in business, as it has been found in every other department of life—by the mother in the home; by the preacher in the pulpit; by the teacher in the school; by the doctor and the lawyer in the practice of their professions—that the work which they have done which has been the most valuable to them and brought to them the greatest joy and satisfaction is work for which they have not been paid, and never expected to be paid, and which no one had a right to expect of them in return for value received.

The woman who is sincerely interested to attain the best results for the sake of the thing to be accomplished will find that her pleasure in making the effort will be a very large part of her compensation.

I have purposely selected a very crude illustration, because I wanted to bring into strong relief the kind of thing which, while not admittedly labeled "unimportant," is nevertheless relegated to the background, while we devote our attention to the consideration of things big and beautiful and of large significance, capable of being referred to in fine sounding phrases. We are all glad to rise to an

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important occasion or crisis. But unfortunately the opportunities for large service come to most of us rarely, and to some of us not at all and so it is only by applying the big motive to the little things that we can hope to live the big life.

GOOD NATURE AS AN ASSET FOR BUSINESS WOMEN

CHEERFULNESS—Under this head must be included sound health and a well nourished body. For who ever knew a cheerful dyspeptic? It should be particularly remembered that it is not so much what one does as the way he does it that counts.

Perhaps a word as to some of the pitfalls of an apparently simple routine of office life may be in order. I take the following, verbatim, by permission, from the notebook of a friend who made it during her training for hospital service as a trained nurse:

"Etiquette towards associates—should not be on too friendly terms while on duty. A dignified and kindly attitude should prevail. Only strictly professional matters may be discussed while on duty. General conversation strictly forbidden."

What a transformation would be wrought if the women would discipline themselves into confining their thought and their conversation during business hours to strictly professional topics! The aggregate increase in economic efficiency which would thus be realized can hardly be estimated. There is a certain trio of evils which under all circumstances and at whatever cost are to be avoided—gossiping, grumbling and jealousy. In business, as in social life, they are the "little foxes that spoil the vines." They will blight the sturdiest loyalty and kill enthusiasm in the bud.

It seems almost to require an apology that one should suggest the need of the foregoing remarks to college graduates in business life, but every experienced business woman who reads this will acknowledge, either openly or secretly, the propriety of some such warning.

The woman who is watchful of her employer's interests

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will know not only when to talk but when not to talk, and will at all times remember that her knowledge of the professional and private affairs of her employer is a *trust* which she is not at liberty to share with others, even her business associates.

When the stenographer enters the busy life of a down town office, she will soon realize that she cannot truly be a useful factor unless she acquires a sympathetic appreciation of its undertakings, and in order to accomplish this there must be a cheerful merging of herself into the community life about her.

As one's appreciation of the other person's viewpoint becomes a habit of mind, it is wonderful how quickly the cloak of criticism will fall away and be replaced by the garments of sympathy. Then is developed that *esprit de corps* and loyalty to one's business associates without which no office community can be run harmoniously or successfully.

As a result, there is developed also a degree of patience which, without that attitude of mind, would have been impossible, and she finds herself coming to understand something of the hidden meaning of that much quoted but little understood "suffereth long and is kind—seeketh not her own, is not easily provoked—beareth all things—endureth all things."

Enthusiasm—Only he who has thrown himself heart and soul into some undertaking, no matter what, begins to understand the meaning of the words, now nearly two thousand years old, "He that loseth his life shall find it."

Only he knows the gladness born of an enthusiasm which, once it is sure of the road, welcomes every obstacle as an opportunity for new usefulness and lets the joy of "doing" go pulsing through every fibre of his being, generating as it goes new hope, and confidence, and strength of purpose.

It is one of the secrets which every successful business woman learns for herself sooner or later, that the confidence which she desires to inspire grows by what it feeds upon, and that an enthusiastic assumption of the smaller responsibilities of today invites larger responsibilities on the morrow. It is particularly true in the business life that

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we build tomorrow upon the foundation which we lay today.

HOW SUCCESS FOR BUSINESS WOMEN IS ASSURED

Now let us "assemble our parts" and see what manner of structure we have builded out of the warp and woof of the common things of a practical experience:

System.
Education.
Rectitude.
Versatility.
Initiative.
Cheerfulness.
Enthusiasm.

A seven-branched candlestick, whose substance is the precious metal of human experience in "service," and whose flame, lighted by the graduates of our women's colleges, will bring from the darkness of obscurity and reveal to our overworked men of affairs the hitherto unsuspected capabilities for usefulness by the educated women of our land.

TRAINING NOT LOST

"But," I hear some one protest, aghast at the program which I have outlined, "a woman with the qualities which you have described would be successful in any calling or profession. After all her training for initiative in business, suppose that she falls in love with some mere man and becomes absorbed with the thousand duties attending a busy domestic life,—what then becomes of all this wonderful development for service in the industrial community, and your beautiful seven-branched candlestick?"

Sure enough! I confess to you that this very same possibility had occurred to me. For

Turn it and twist it as much as you will,
A woman, my dears, is a woman still!

It may be that ninety per cent of you will do that very thing. If so, rest assured that there will be no economic loss. Your husband and your babies, as well as the com-

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munity outside of your own home, will share in the benefits of your quickened sympathies and intellectual alertness, and habits of confirmed cheerfulness and enthusiasm, which have builded up in you a character whose possibilities of service to the community no one can measure; and as in olden times the seven-branched candlestick was kept constantly burning in the Temple, so shall this character which has been developed within you by your intelligent participation in practical affairs shine with a flame whose steady light makes sacred and beautiful the place which your husband and children call home.

Alice Hegnady

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HOW WOMEN EARN A LIVING IN RETAIL STORES

From Data Collected and Compiled
By MARIE L. OBENAUER
Field Agent of the United States Labor Bureau, Department of Commerce and Labor

(In Collaboration with Anne H. Martin, Ida M. Peck, Nila F. Allen and Others. From the Official Text of the Report, Authorized by the United States Senate, May 25, 1910)

HOW SELF-SUPPORTING WOMEN WORK IN GREAT CITIES

How many of the girls employed in stores, mills, and manufacturing establishments, and other employments of like grade, are practically without homes in the large cities and dependent for a living upon their own earnings? What are the average earnings of such women? How do these earnings compare with the general wage level for all women in the same employments? In particular, how do they compare with the wage level of women who live at home or with relatives? What are these self-supporting women paying for the principal and current necessaries of life, and how do these expenditures compare with the drain upon the earnings of the girl who lives at home? In a word, what are the living conditions of this group of self-supporting women?

To answer these and immediately related questions, an investigation was made in New York, Chicago, Philadelphia, St. Louis, Boston, Minneapolis, and St. Paul. Inquiries were made by agents of the Bureau of Labor of wage-earning women, of their employers, and of many other persons. From these sources much detailed information was secured. The number of wage-earning women visited in these cities for the purposes of this study was 8,475. From 7,893 of them pertinent detailed information was secured. * * *

Figures compiled from state labor bureau reports and from the Federal census of manufactures for 1905 show

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that the total number of women employed in stores, mills, factories, and other similar establishments in the seven cities named is over 400,000. If the Bureau's method of selecting lists for the investigation was correct and the data sufficient in quantity—and the reader will have an opportunity to judge—the number of these women practically without homes in the selected cities varies from 3,000 to 25,000, and aggregates approximately 65,000, or 16 per cent of the whole number employed.

It is not safe, however, to draw any conclusions as to the economic conditions of the 84 per cent living at home until the reader has studied the summary tables and individual tabulation sheets, which show what proportion of these women with homes pay their entire earnings to the support of the family.

WOMEN "ADRIFT" OR WITHOUT HOMES

In the initial question the phrase "practically without homes" has been used advisedly, for early in the investigation what had seemed a simple classification became a vexing problem. When is a girl self-supporting and "practically" without a home? There was no doubt about the status of women and girls in boarding and lodging houses, nor about the status of those boarding in private families. In the results of the investigation these constitute the ample majority of the whole group classified among those "practically without homes." But just at what stage in the dissolution of the home a girl becomes "practically without a home" was the difficult problem that demanded solution before the investigation could proceed. The problem was made more difficult by the fact that there was a moral as well as a material importance in the question of a home and home influence for the young woman forced to earn her own living. Keeping both of these factors in mind the specific questions to be answered were these: Is a girl wage-earner without a home when she has lost her mother? She may have a father keeping a watchful eye upon her and well able to care for her in time of need; or if her father is in needy circumstances there may still be sufficient solidarity in the family group to make a mooring for her and keep her out of the class of women practically without homes.

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Is she without a home when she has lost her father? The income of the family may be such (even though that income is confined solely to the earnings of the working members) as to permit the mother to remain in the home and perform the duties of a mother—look after the comfort, health, and moral welfare of her children. The spirit of the investigation was to exclude from the class of girls whom we have termed "adrift" those women wage-earners who have at least one of the essentials of home. A number of cases from the schedules will serve to illustrate the principle of classification, and to throw into relief what has been regarded as the "essentials of a home" for the purposes of this investigation.

HOW HOMELESSNESS IS RELATED TO EARNINGS

Alice and Julia M.—one in a store, the other in a telephone exchange—are the sole support of themselves, their mother, and an invalid sister. The income of the family is such that the mother can stay at home, look after the invalid sister, and care for the comfort, health, and moral welfare of the wage-earning daughters. She is so circumstanced that she can make a home for them. It is necessary for both girls to work, but either might be disabled for a time without being thrown upon public charity or upon the mercy of strangers. These girls have been regarded as having one of the essentials of a home, a mother (or other woman of the family effectively taking the place of mother) who can keep out of the wage-earning ranks and in the ranks of the housekeeper and home maker.

Another example: Katie A. works in a department store and earns $6.50 a week; her mother is dead, she lives with her father, and while paying $5 a week for her room and board, is nevertheless not entirely dependent upon her earnings, in that her father is, in the last analysis, her support and would care for her in case of illness and lack of employment; furthermore he is an efficient social protector. Katie has been considered as having one of the essentials of a home.

Another illustration and one indicating a further dissolution of the home: Mary E., a woman 28 years of age, is engaged as saleswoman in a department store. Her mother is dead, her father is almost a helpless paralytic. They live

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in two rooms. Not only are Mary's earnings the sole income, but Mary herself is the caretaker of the "home" and of her invalid father. In the morning she gets her own and her father's breakfast, makes him as comfortable as possible for the morning, works in the store until noon, has an hour to prepare luncheon, and at the close of the day hurries back to her duties as housekeeper and nurse. Mary tells you that her "home" is at such and such a number on Blank street. Nevertheless Mary has been regarded as a woman "adrift." She is not absolutely without a home, but she is "practically" without a home. Her father is neither physically nor mentally able to sustain her in time of need nor to restrain her in time of temptation; nor has she a mother or other woman relative effectively taking a mother's place.

Then the married woman overtaken by domestic misfortune and forced to earn her own living presented another problem. If entirely deserted or if widowed, with no means of support and children dependent upon her, she was clearly in the class of women adrift. But if, on the other hand, some of the children were half grown and earning a little it became necessary to make careful distinction between the woman whose children were as yet liabilities and the woman whose children could fairly be said to constitute an economic asset in the event of her disability.

There were times when classification became exceedingly difficult; when it became almost impossible to say whether the solidarity of the family group—which might ordinarily be regarded as an asset for the woman wage-earner—had not become a liability, because it was extremely difficult to say whether there was any member able to sustain the family group even temporarily in case of her illness. Just over the line of the women classed as adrift is the broad fringe of wage-earning women who are not only the sole means of income for the home, but whose problems of life are so serious as to make their classification among the group of home women seem almost arbitrary.

Yet, as has been said, it was necessary to mark, in the process of the disintegration of the home, a stage beyond which women were regarded as practically without homes

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or "adrift." This term "adrift" will be used to designate both the boarding and lodging women wage-earners, as well as those whose so-called homes have become only impeding wreckage. * * *

HOW BUSINESS WOMEN AFFORD GOOD CLOTHES

In all too many instances the reader will find, between the expenditures for the current and incidental necessaries and the average earnings, little or no margin for clothes. Usually this has but one meaning: The girls have given the cost of such food as they get for themselves when other demands are not more urgent. When clothes must be purchased, when emergencies arise, something must be cut from the expenditures for the current necessaries in order to meet the demand for periodic necessaries. The information concerning the amount spent for clothes, which the margin furnishes, is effectively supplemented by a number of cases where exact records of expenditures for this purpose are given and analyzed in connection with the subject of social environment of self-supporting women. It is wholly intelligible and quite pardonable that the majority of these girls, whose earnings were inadequate, should have concealed the methods of making up the deficit. It is but the impulse of the self-respecting to "put the best foot forward." "You see, I'm dieting," said a frail slip of a department-store girl as she held out her tray upon which the cafeteria cashier, in the presence of the Bureau's agent, put a two-cent check, covering the cost of the girl's lunch—a small dish of tapioca. She may have been dieting, but the evidences were pathetically against the need thereof, and there were some things telling other tales to a thoughtful observer. The girl's shoes and waist and skirt were plainly getting weary of well doing, and to hold her position as saleswoman they must soon be replaced. Was she finding a way? She is given, not as an illustration of the majority, but as a type of many whose earnings are inadequate.

In a number of cases ways of making ends meet were made plain. For example: Sarah J. was first called upon in a reasonably comfortable boarding house, where she paid $4 a week for her accommodations. When the agent went a second time, in order to complete the schedule, Sarah had moved into a cheaper lodging house, where she was

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getting her own meals. Her own explanation was that it was time to get some new clothes and she had to "save it out of her board."

"Oh, my; where would we get our clothes if we bought meat every day?" was the way in which one of the group of four housekeeping girls answered the query as to this detail of housekeeping expenses. A woman who has spent ten years in keeping a lodging house for factory and department-store girls, not as a philanthropy but as a means of livelihood, said to the agent: "The girls' stories to the contrary notwithstanding, very few of those getting their own meals have adequate breakfasts. In some cases, of course, this is due to a desire to sleep late in the morning, but in most cases it is due to the necessity of making ends meet—when the wardrobe must be replenished, or when additional contributions to dependent relatives must be made, or doctor's bills or medicines make demands upon the meager earnings." * * *

How does the drain upon the woman adrift compare with the drain upon the earnings of the home girl? As has been said before, the factors in the home girl's earnings and living expenses were not analyzed in detail. In the individual tabulations for each city are set down, among other things, the earnings of each home girl and the amount of money paid to the family, either as board or as contribution. It is doubted if anything in the whole report is more significant than the large percentage of the women wage-earners living at home who were turning into the family fund all their earnings. Of the women reported in New York stores 84.3 per cent, and of those in factories 88.1 per cent, contributed all their earnings; and in Chicago and St. Louis the per cents were only slightly smaller.

HOW SALARIES ARE REDUCED BELOW THE COST OF LIVING

WHAT determines the wage level for wage-earning women? Is it the woman adrift in the world and dependent upon herself for support, or is it the woman who, though forced to earn her bread, still has the security of a home and the assurance that, should she be compelled to withdraw from the ranks of the wage-earners for a while, others in the family could protect her during her temporary unemployment?

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The attitude of many department-store employers in itself would indicate that the partially supported girl is the sole agent determining the wage level for herself as well as for her self-supporting sister. Some of the employers advertise for saleswomen, "preferably those living at home." Others have gone so far as to state to applicants that without other sources of income, unless they live at home, girls can not live honestly on the wages stores are accustomed to pay. This known preference has created a tendency among the girls to misrepresent their real domestic status. Edith R., when she answered an advertisement for a position, declared that she lived with an aunt, though she neglected to explain that her aunt did not live in the city. The superintendent of a big store refused work to an applicant who answered "No" to the usual query: "Do you live at home?" but reversed his decision when the girl stated that she lived with a "married sister." This girl explained that she had no married sister, but she knew that the "only way to get the job" was to make the superintendent think she was "practically at home." * * * The following table presents results in detail:

EARNINGS AND EXPERIENCE OF WOMEN IN RETAIL STORES

City and living conditions.	Total women employed in industry in city.	Women Included in the Investigation							
		Percent at home and not at home	Average age.	Average years of experience in same industry.	Average weekly earnings.	Average weekly amount paid to family.	Per cent paying all earnings to family.	Average weekly amount paid for food, shelter, heat, light, and laundry.	Per cent contributing to needy relatives.
Boston:									
Living at home...	5,682	64.2	24.1	5.2	$6.71	$4.83	55.6	.....	.....
Not living at home		35.8	28.6	7.3	8.42	.....	.....	$5.05	17.9
Chicago:									
Living at home...	24,585	79.7	22.8	5.4	8.05	6.49	78.7	.....	.....
Not living at home		20.3	29.2	5.6	8.17	.....	.....	4.77	33.6
Minneapolis and St. Paul:									
Living at home...	3,201	72.3	22.6	4.3	6.94	4.33	47.9	.....	.....
Not living at home		27.7	23.7	4.9	6.97	.....	.....	3.45	18.2
New York:									
Living at home...	60,000	92.1	19.7	3.1	6.00	5.29	84.3	.....	.....
Not living at home		7.9	24.1	4.3	7.13	.....	.....	3.53	20.8
Philadelphia:									
Living at home...	10,148	77.8	26.5	7.7	7.51	5.61	56.8	.....	.....
Not living at home		22.2	31.6	9.0	8.19	.....	.....	4.65	24.6
St. Louis:									
Living at home...	5,000	79.0	20.8	3.2	6.37	5.39	77.9	.....	.....
Not living at home		21.0	28.0	...	7.51	.....	.....	3.98	16.4
Seven cities:									
Living at home...	108.616	.....	22.5	4.7	6.88	5.39	.....	.....	.....
Not living at home		.....	28.2	6.7	7.89	.....	.....	4.43	.....

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EARNING POWER DECIDED BY EXPERIENCE

A STRIKING feature of the comparison of age and experience of home and adrift store women is the fact that while the adrift women have had an average of 2 years' longer experience than the home women (0.2 year longer in Chicago, 1.2 years in New York, 1.3 years in Philadelphia, and 2.1 years in Boston) they average approximately 6 years older (4.4 years in New York, 4.5 years in Boston, 5.1 years in Philadelphia, 6.4 years in Chicago, and 7.2 years in St. Louis). (*a*) The average earnings of the home women are less than those of the older and more experienced adrift women in every city, the difference being greatest as a rule where the differences in age and experience are greatest. Taking all the cities together, the adrift store women averaged $1.01 more per week than the home women.

Among the home and adrift women of the factory group similar age and experience differences are apparent, though the wage differences are much less.

That the differences in experience partially account for the wage differences between the home and adrift store women is also shown in the comparison of earnings according to experience. The average earnings for all women having from 2 to 4 years' experience (corresponding in this particular most nearly to the whole group of home women) were $1.22 a week less than for those having from 4 to 6 years' experience (corresponding therein most nearly to the whole group of adrift store women).

Further scrutiny of the tables shows that nearly half (48.3 per cent) of all the store women visited had less than 4 years' experience, with an average of approximately 2 years, evidence that women of such experience are adequate to practically half the demand.

It would seem, therefore, from the study of both age and experience that one of the determining factors in the wage problem is age. The girl not far from 20 years old, with approximately 2 years' experience, meets a large part of the demand of the store employer. In a large majority of the cases she is the girl still under the parental roof and that fact doubtless has its influence upon the wage, but, in any case, she is a girl old enough and experienced enough

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to perform the service demanded of the ordinary saleswoman. * * *

LIVELIHOOD AS IT AFFECTS MIND AND MORALS

THE mental and moral development of a girl is immediately affected by the certainty or uncertainty which attaches to the material provision for her future. The opportunity for this provision, if she does not marry, depends upon the possibility of increasing her earnings, her promotion in rank, and her tenure in office. A special analysis of this topic as it affects factory and miscellaneous employees and the employees of department stores and other retail establishments has been made and is intimately needful to a clear understanding of the moral environment of all the wage-earning women covered by this investigation.

As has been said, the results of this industrial environment—the extent to which women, both in stores and other employments, have yielded to pressure or resisted concomitant temptations—must be found in the report on the "Relation between criminality and employment among women." These two reports are closely complementary.

One other subject which does not pertain to locality, nor yet to industrial environment, but is a matter of human nature and directly affecting the moral plane upon which girls are living, is the opportunities for amusement and social recreation which circumstances permit women adrift to enjoy. There is no subject more vital and none more difficult of treatment. Without careful study of the "Social environment of self-supporting women" conditions surrounding women adrift have been left dark where they most need light.

HOW WOMEN EARN PROMOTION IN DEPARTMENT STORES

WHAT are the chances for promotion of the wage-earning women in the occupations included in this investigation? What compensation may she reasonably expect to attain? What compensation does she actually receive in the ranks? These are questions that the reader will naturally expect to find answered in taking up this report. * * *

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Even within the seven cities selected for study it was, of course, impossible to cover the whole ground, but the industrial information obtained by personal interviews with and close questioning of over 7,000 women may be taken as representative of general industrial conditions surrounding the great body of similar workers. This topic deals chiefly with the earnings and opportunities for advancement of wage-earning women in store and in factory employment as deduced from reports giving age, experience and wage.

The experience as reported in this study includes only the length of time at work in the industry where the women were working when interviewed and does not represent the total industrial experience. For instance, if a woman was working in a store, only her store experience was reported; if in a shoe factory, only her experience as an operative in that industry.

About 22 per cent of the women from whom information was obtained were employed in department and other stores, chiefly in the former. Only a few words are necessary in regard to the department-store organization to show what part in its great, complex structure women may occupy.

The dominant forces in department-store organization of course are the men who furnish the capital. They provide the money and they expect results. They must know and trust their assistants. The greatest care is necessary, therefore, in their selection. A large department store employs a manager, who engages the buyers and has general supervision of the departments; and a superintendent of employees, who has general charge of the working force. Next in rank to the manager are the real heads of departments, or "buyers," as they are generally called. These are men or women who have risen from the ranks. In nearly every case they are graduates from behind the counter. The rank of buyer or assistant buyer is, therefore, the highest position open to females. It is the goal of the ambitious saleswoman—the dream of many a little cash girl. Next in rank below the buyers and assistant buyers, or department heads, are the saleswomen, who constitute nearly half of all the women employees.

What are the requirements of a good saleswoman? A

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verbatim quotation from an official of one of the largest department stores in the country shows what is expected of her:

> Expert knowledge of goods and stock; expert knowledge of people and the community in which the store is located; expert knowledge of styles, fashions, and customs; intimate knowledge of the principles and policies of the store; absolute honesty in dealings; utmost courtesy and kindness; accuracy in filling orders; a good memory for names and faces; a single desire to please and satisfy the customers, upholding at all times the dignity and honor of the store. Good goods and good service are the great foundation stones of a store, and the sales people must help to keep these foundations firm. Physical health and cleanliness of person and a clear brain are of vital importance.

It seems evident that women actually possessing the above qualifications must be drawn from a class fairly intelligent and able to present the appearance of a fair standard of living, and one would naturally expect to find them among those whose living conditions are rated in this report as "good" or "fair," and whose average earnings amount to $8 and over. * * *

WOMEN AS BUYERS AND EXPERTS

THAT the higher wages (and the higher positions) as buyers and as saleswomen go to those women of long experience in store work will appear from a comparison of years of experience and earnings. The following table shows the increase of earnings according to experience among 1,391 department and other retail store women, both home and adrift. The data relate to all of the store women from whom accurate information could be secured in regard to both earnings and experience.

The average experience of the 1,391 women for whom both experience and earnings were reported was 5.17 years. During the first year the average wage for all is $4.69, the second year $5.28, and so on, increasing in ten years to $9.81, during which time many drop out of the ranks, then changing very little for the next five years. Among the

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women who remain are the buyers and the exceptionally expert saleswomen, and their salaries bring the average earnings up to $13.33, the highest point, after from 16 to 20 years' experience. The assistant buyers are not in this group, as many receive less than the expert saleswomen, and either drop out or advance into the buyer class after a few years' service as assistants.

NUMBER, PER CENT, AND AVERAGE WEEKLY EARNINGS OF WOMEN IN DEPARTMENT AND OTHER RETAIL STORES, CLASSIFIED BY LENGTH OF EXPERIENCE.

Length of experience	Women reporting both experience and earnings		Average weekly earnings
	Number	Per cent	
Under 1 year	170	12.2	$4.69
1 and under 2 years	176	12.6	5.28
2 and under 4 years	327	23.5	6.27
4 and under 6 years	241	17.3	7.49
6 and under 8 years	165	11.9	7.83
8 and under 10 years	105	7.6	9.27
10 and under 12 years	68	4.9	9.81
12 and under 16 years	78	5.6	9.96
16 and under 21 years	39	2.8	13.33
21 and under 30 years	18	1.3	11.55
30 years and over	4	.3	11.38
Total	1,391	100.0	7.22

After 20 years' experience the earning power apparently begins to wane and during the next decade the average earnings decrease to $11.55, and after 30 years, still lower. So many drop out of the ranks after 30 years' experience that there are not enough covered by this study to warrant a general statement. Included in this class (but not in this table) are the extremes—the exceptional buyer with a very large salary and the superannuated saleswoman who may be retained on account of faithful service.

A study of the preceding table shows that 4.4 per cent of the department-store women reporting experience and earnings had become buyers or assistant buyers or saleswomen of the highest class, at salaries ranging up to $50, the highest received by any of the women visited, though the department stores from which pay-roll data were secured had some women buyers earning nearly $200 a week. These may have begun as cash girls at a weekly

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wage of from $3 to $4, or as saleswomen at from $3 to $6 per week. In the matter of promotion there is no uniformity. In the saleswoman class they may become "heads of stock" or be given charge of small sections, but they sell goods as well, hence are classed as saleswomen, and 98.7 per cent had not risen above this rank. These figures, it should be noted, are fairly in accord with the pay-roll records of 26 of the most important stores already referred to.

HOW BUSINESS WOMEN EARN HIGH SALARIES

TALKS with some of the buyers are illuminating. They reveal that the path to the summit is not easy. A saleswoman is in constant contact with people, obliged to please not only the customer, but the buyer, the assistant buyer, and the floorwalkers. As a buyer, she must give closest attention to details as well as to the matter of general supervision. All these causes may have overstrained her nervous force, and at this point it is not uncommon to hear of nervous breakdowns. The case of Mrs. F. is an illustration: After eight years' experience as an energetic and pushing saleswoman she was promoted to the rank of buyer. She was unusually successful, but after a few years the intense strain proved too great, and at the age of about 33 years nervous prostration necessitated a three years' rest. At the expiration of this period she returned to work, but was obliged to take a place among the rank and file as saleswoman. She is now earning a salary of $12 a week.

Miss T. is a buyer in a department store in one of the cities under discussion and has the distinction of being the highest-paid buyer, male or female, in that city. She was not on the lists to be interviewed, but one of the agents went purposely to hear her story, which illustrates the possibilities—though remote, as has been seen—for woman in department stores. She began as saleswoman at $5 a week at the age of 15 years, and after about 20 years became buyer, which position she has held for 7 years, and now receives a salary of $6,000 a year.

One of the most important factors in keeping the wages

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of saleswomen down to their present level is the fact that each buyer is allotted a certain amount of money, and a certain return is expected. The salary of the buyer being determined by the profits of his department, it is to his advantage to keep the selling expense down to the lowest possible limit consistent with good business returns. This is especially true in the case of the number and compensation of help employed. By reducing his help to the least number he may thus reduce the cost of selling. The salary of each sales person in his department is charged against the selling expense of that department. Therefore the higher the salaries paid for securing the necessary efficiency the less the profit, and this fact naturally militates against the chance for promotion.

The wage of a saleswoman is determined, primarily, by the amount of her sales, which are carefully watched by the buyer, and if the sales of one fall below those of her neighbor she is told that she must sell more goods or "we shall have to fill your place with some other clerk." The saleswoman is in this way constantly nerved to highest endeavor, for not only does failure to sell mean loss of promotion, but she must keep up to the standard to maintain her present rank and wage. Various are the standards for wage used by department-store employers, and the relation between the salary and the sales varies in different departments in the same store. In general the salary is supposed to represent a certain percentage of the sales. One employer, the superintendent of one of the largest department stores in New York, says: "We expect our sales people to sell more than 25 times their salary." The saleswomen will tell you that it is the one who is insistent in asking for promotion, backed always by a good record, who succeeds, and that it is often necessary for a good saleswoman to threaten to leave or to say she has been offered more by a rival establishment to receive attention. Here, though, she is handicapped by the rule, written or unwritten, and prevailing in some stores, which prevents one establishment from engaging an employee of another until after she has severed her connection with her employer. The facts may be readily

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obtained, for her entire record must appear on the application blank and may be verified by the regular department-store detectives. * * *

EARNINGS OF STORE AND FACTORY WOMEN COMPARED

THE average experience of the 3,421 women for whom both experience and earnings were reported was 4.46 years. During the first year the average earnings are $4.62, the second year $5.34, reaching $8.48 after 10 years and $8.54 in the 16 to 20 year group. For the three groups, including those with an experience of 10 and under 21 years, the earnings averaged about $8.50, and these constituted 9.2 per cent of all the factory women reporting as to experience and earnings. These figures, then, indicate what factory employment holds out to the average woman who continues in it for from 10 to 20 years. Beyond that age the outlook is a constantly decreasing earning power.

A comparison of the foregoing with similar data in regard to women employed in stores shows that, while the average earnings of the two classes are approximately the same in the earlier years, the factory worker reaches practically her high level ($8.48) after about 10 years of work, the department store woman in the same time reaching $9.81 a week, and rising to her much higher maximum of $13.33 after an experience of 16 and under 21 years. Furthermore, individual employees, as buyers and as saleswomen, reach far higher rates of pay. The factory worker's value to the establishment depends upon her dexterity in accomplishing the largest possible amount of satisfactory work, and this is achieved by continued repetition and usually does not require special mental effort. This wage level she maintains under the stress of long hours of labor, often in poorly ventilated workshops which are sometimes also insanitary, where constant contact with things rather than with people, as with the saleswoman, tells upon her physical endurance. A loss of earning power is shown in the decreased wage after about 20 years of service—the same time at which the efficiency of the saleswoman begins to wane. With her, as with her sister

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in the department store, there is always the constant pressure for increase of wage if a time worker, or for increase of output if a piece worker. After 30 years the average wage falls still lower, but here again the number who remain after 30 years of service are so few that a general conclusion is not warranted.

None of the agents engaged in collecting the information upon which these statistics are based reported workers in any of the occupations within the range of the investigation, however long their experience, who had saved from their earnings enough to insure a living in case of disability or other cause necessitating retirement from business activity. It must always be borne in mind that the employees treated in this report are all in large cities, where rent and other expenses are necessarily high.

Recognizing that few workers are able to make provision for the future, from savings, many department stores as well as some of the larger manufacturing establishments have organized benefit associations, membership in which is usually compulsory. By the retention of a certain small part of the earnings each pay day a fund is created by the establishment, which may be drawn upon in case of sickness or death. The dues range from 10 to 25 cents per month, and in case of sickness the benefits may amount to one-half the salary, but limited usually to $5, and the weekly payments may be continued for six weeks if necessary. In case of death the benefits paid range from $25 to $100. Sometimes dues and benefits are higher, but the ratio is the same. The retention of the dues, when compulsory, has been complained of by the young and healthy, particularly because the benefits are not available until after from 3 to 6 months' employment in an establishment. There are many who have not steady work in one establishment, and to them it is considered a hardship.

Fewer establishments have a retirement fund. In one department store such a fund is being accumulated, but it is not available until it reaches $50,000. Membership is compulsory. According to the annual report for the second year of its existence it has reached about $15,000. The

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monthly dues are 15 cents. There are doubtless some who will benefit by it in the future, but the pay-rolls are constantly changing, and the figures collected in this investigation show that the average term of employment of the women in stores is 5.17 years.

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HOW TRAINED WOMEN IMPROVE NEW OPPORTUNITIES

Editorial Review with the Collaboration of
MELITA KNOWLES
Secretary, the Woman's Educational and Industrial Union of Boston

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BUSINESS CO-OPERATION BY EDUCATED WOMEN

NO MORE notable results have followed the systematic co-operation of educated and trained women in the Twentieth century than are illustrated practically through the work of the Woman's Educational and Industrial Union of Boston. With its four industrial and five educational and social departments, the Union is essentially a busy laboratory in which women are endeavoring to discover where and how they can best serve the community. The handwork and food shops have established high standards for home production; no food or handwork is received in these shops without the approval of a jury of experts, and special effort is made to help promising consignors to reach the required standard.

The dressmaking, millinery and children's clothing shops are giving young trade school graduates practical business experience under a teacher-manager, and thus they go out better fitted to cope with actual conditions of the business world. In the research department, college graduates are further trained to study the problems of production, to put the results of these studies into book form for the use of the public, and finally to lead in legislative efforts to solve the problems they have studied.

The social work of the Union consists in finding positions for handicapped women, or for those in any way unable to compete with business conditions; in offering free legal advice to all classes of women, in co-operating with practical schemes of thrift and savings (i. e., Credit Unions and Savings Bank Insurance); in opening a specialized library on "Women in Industry" to all interested students, as well as maintaining a busy information bureau, with clubs and lunch rooms for its four thousand odd members, to whom it offers free courses of lectures and musicales.

THE NEW VOCATIONAL MOVEMENT FOR WOMEN

NO ATTEMPT to measure the Union's contribution to the general advancement of women would approach completion without a statement of its relation to the new vocational movement which is at present absorbing so much of the energy

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MISS FAY KELLOGG.
(SUCCESSFUL ARCHITECT.)

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of the educators of Massachusetts. Ever since the opening of Simmons College in 1902, the ideal of the President of the Union, who has been a trustee of Simmons since its founding, has been to use the Union's industrial departments as laboratories for the students in the business courses at the college. This plan has been steadily developed and broadened until now the two lunch rooms, the handwork, millinery, dressmaking and children's clothing shops are considered by the faculty at Simmons as practice schools for their undergraduates. The students go behind the scenes, and by taking an active share in the management of the shops learn what it means to apply their theoretical study to the actual conditions of the business world. This laboratory work is accredited by the college and is considered by the students a valuable part of their training. When the Boston Trade School for Girls was opened in 1905, the three shops mentioned above were established in order to offer to the trade school girls this training in business methods. The shops have employed from sixteen to twenty-five girls each per year, paying them a fair wage while preparing them for their future positions by surrounding them with shop conditions. Although this close affiliation with the trade school has not been disturbed, a new use for the shops has developed out of the demand of the Massachusetts State Board of Education for supervisors and directors of trade schools who have had practical business experience. In co-operation with Simmons College, a normal class for such teachers has been opened, in which the college offers courses in industrial education, economics of industry, business accounting and design, while the shops of the Union serve as practice schools. This gives an unusual opportunity for academic work immediately applied to practical working conditions. There is also a special course for teachers of Salesmanship in which the Union's School of Salesmanship, described at length further on in these pages, serves as a laboratory. Individual students, as well as groups from the institutional management courses, have used the lunch rooms, the handwork and food shops, with the candy kitchen, for study and observation. Although with two exceptions this work has been done by Simmons students, there is no reason why the Union's shops should not be opened to any serious industrial worker, should the demand arise.

Supplementing this constant effort to turn its business department to educational use comes the work of the Union's Appointment Bureau. Here we see the application of the studies reviewed in this article—the getting of positions other than teaching for trained women. The Bureau was organized on its present basis in 1910, and the results of its experience have justified the found-

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ers in their belief that the college trained women will quickly outstrip her less fortunate rival in any vocation that she is willing to seriously undertake. A glance at the list of positions filled by the Appointment Bureau in six months shows such a variety of occupations as social work of various kinds, scientific management, scientific research, interior decorating, teaching, different kinds of office work, real estate, agriculture, and domestic science. It has been the special duty of the Director to study the individual needs of the applicant, with a view to fitting her into the right niche. Consequently vocational guidance has become an essential part of the Bureau's work; the same thing is done here for college students that the vocational counsellors are now doing in the high schools. The director visits the colleges and meets the undergraduates while their courses of study are in the making. This means the close co-operation of the deans and presidents with the work of the Bureau, so that notices of positions, for which there does not seem to be a suitable applicant registered, are sent to the college offices as well as to the new Intercollegiate Bureaus in New York and Philadelphia, which are closely affiliated. The department employs a field secretary to hunt up promising occupations for women. The results of her investigations have been published in fourteen little bulletins on as many "vocations for women." This series gives in condensed form the necessary preparation, the opinions of business men and short bibliographies for future study.

The work of the Research Department has been chosen as the subject of the present article. From Boston as a base of operations, it has extended its research work to all parts of the United States, enlisting educated and trained women in co-operative and systematic efforts to find new opportunities for usefulness for all women and to show how opportunities already existing may be improved. It gives the results of this research in bulletins, frequently issued and for sale at merely nominal prices. From time to time it issues volumes, each of which is a standard authority on the subject dealt with. Already indebted to the researches of the Union for most important help, our readers will find this review of the work of the Woman's Industrial and Educational Union full of suggestions calculated to help women who are seeking to express life at its best through education and training.

VOCATIONS FOR THE TRAINED WOMAN

THE study of the Women's Educational and Industrial Union, of Boston, illustrated in "Vocations for the Trained Woman," includes what are sometimes called "the new professions" but its scope was not limited by them. It

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extends to the most notable Twentieth century opportunities for trained women, "other than teaching," and includes also special forms of teaching. It was begun under Miss Mabel Parton, Director of the Research Department of the Union (1906 to 1909), and carried on with the co-operation of Miss Annie Marion MacLean, Professor of Sociology, Adelphi College, Brooklyn, representing the Inter-Municipal Research Committee. With the collaboration of women holding positions of importance in leading colleges and universities, in business and in organized social service, the work covered an extensive field. Its results were presented in the volume, "Vocations for the Trained Woman," published by the Union, with introductory papers, edited by Agnes F. Perkins, A. M., of Wellesley College. As research of the same kind is being continued, it is summarized in bulletins periodically issued by the Union, which may be had on application.* While this review can do nothing more than suggest its scope, we extract illustrative passages from authorities in the several fields, represented in "Vocations for the Trained Woman." These are summarized under the general headings: (1) Social and Economic Service; (2) Scientific Work; (3) Domestic Science and Arts; (4) Agriculture; (5) Business; (6) Clerical and Secretarial Work; (7) Literary Work; (8) Art, and (9) Special Forms of Teaching.

In selecting extracts, illustrating opportunities under the other headings considered in this study, we are not able to do justice to the full scope of the work, as it deals with modern conditions in cities of from 250,000 to over a million population. The selections we make illustrate opportunities already existing in cities of less than 100,000 or likely soon to be generally created by the active co-operation of trained women themselves, meeting everywhere the same sympathetic response to their vigorous initiative which is reported so encouragingly in these results of their organized efforts.

The opportunities for self-support in social and economic service are treated by Professor Susan M. Kingsbury, of the Department of Economics in Simmons College (present Director of the Research Department of the Woman's Educational and Industrial Union) under three main headings. Women, trained

*Address, the Secretary, 264 Boylston Street, Boston. Bulletins at 10 cents each may be had giving practical details of opportunities in Probation Work, Advertising, Home and School Visiting; Publishing, House Work, Poultry Raising, Proofreading, Real Estate, Industrial Chemistry, Bacteriological Work, Interior Decoration, Medical Social Service, Organizing Charity, Social Service for Children and Settlement Work.

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for scientific research, now have opportunities for salaried positions as chemical investigators in pure food laboratories; as bacteriologists in hospitals and physicians' offices and as hygienists, dietitians, etc., in many positions connected with the supervision of public health and diet. Trained women are also in demand in the salaried work of charity organizations; as teachers of industrial and trade subjects in "settlements;" as "welfare managers" in factories, and as social secretaries, settlement workers, agents of juvenile courts, children's aid societies, and similar institutions for correcting social conditions. In municipal, political and economic research, the opportunities for women as trained specialists are of more recent origin, not yet ranking with such as already exist, and are increasing through the activities of social service organizations. These are illustrated in the following extracts:*

OPPORTUNITIES FOR SELF-SUPPORT IN THE SOCIAL SETTLEMENT

By MARY KINGSBURY SIMKHOVITCH

Head-Worker, Greenwich House, New York

THE opportunities for professional work in the settlement will vary according to the degree of social differentiation of the community in which the settlement is situated. In a community without public kindergartens, for example, the settlement will, doubtless, need a kindergarten worker. The settlement cannot be said to present this avenue of opportunity in other than an incidental way, however; as the community develops, the settlement will no longer support private kindergartens. Similarly, teachers of domestic science, doctors, nurses, while they may indeed form an important part of a settlement staff, are incidental to the settlement life, as their service may at any time become superfluous.

How, then, is it possible or honest to recommend persons with professional training to engage in settlement work? On three grounds: (1) because in some communities it is fairly clear that such work will be needed for a long period of years; (2) because, even when the city or

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other associations take it over, the settlement may still be the best place from which to carry on the work, though the source of payment and the responsibility of the work have changed hands; (3) because the wide social outlook gained at the proper kind of settlement is very advantageous from a professional point of view. It is a form of training not possible at the professional schools, for it is the product of an atmosphere, a milieu. The nurse's work at the hospital will be one kind of training: seeing her patients in relation to their home and communal environments will be quite another. The student of domestic science will receive training in regard to dietaries at the professional school: at the settlement she will learn to correlate this knowledge with an understanding of the meaning of the standard of life taken as a whole. As the artists say, all the elements in the picture "compose" at the settlement. Each member of the settlement group contributes of his own knowledge to find it modified by the knowledge of another.

Is there, then, any kind of "settlement work" which can be considered as a profession by itself, which can be differentiated from other forms of work, and for which there is any economic demand?

Settlement positions thus differentiated reduce themselves to executive positions, and such positions as are implied in the proper carrying on of executive work. That is, the head-worker will need assistants. Secretaries and stenographers will be necessary. The kind of training, therefore, that is desirable for one who is fitted by nature for this task is training in administration. "Fitted by nature" implies: first, a fund of vital energy; second, a social disposition; and third, a genuine liking of and admiration for simple people. As for training in settlement executive work, it is certainly desirable that beginners expecting to be valuable assistants should equip themselves with a command of the typewriter, shorthand also, if possible, a knowledge of simple book-keeping, and an understanding of modern office methods. If this is supplemented by a practical knowledge of housekeeping, so much the better. As intellectual background for this training, one should have,

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if possible, some knowledge of economic theory and especially training in economic history,—in fact, in history and literature; for the firm grasp of the truth that theories, forms, and values change, and that the possibility of change is open to the present, is the essential intellectual equipment of the social leader. The head of the settlement will be just so much more efficient if she has some knowledge of the special office training indicated for an assistant, but if she cannot be thus specialized, she should, in any case, know how to bring the administration work of the settlement up to the proper degree of efficiency. She should herself have a rich background of information, and should be equipped with a habit of dispensing with what she has learned as fast as she finds it false or unusable. The schools of philanthropy are useful in giving much valuable information and in securing positions for graduates. But an understanding of those great values and forces which are developing from below is learned not from such sources, but, if at all, apart from experience, rather from the bibles. poets. novelists, and artists of the world.

SALARIES PAID SETTLEMENT WORKERS

Openings for competent head-workers are numerous. The salaries paid to women are small. In fact, many of these positions are held by unsalaried women who are averse to receiving payment for this sort of service or by women who refuse to take the proper amount through a similar disinclination. We believe that this is a wrong point of view, as it tends to keep down proper payment in the case of those women who are equally generous in spirit, but who cannot afford to work for little or nothing, or who do not think it right or self-respectful to do so. The proper course for women who receive a small or no salary would seem to be to accept the salary their work merits, and then, in case they care to return it to their work, to do so. A personal sentiment ought not to be allowed to depress values for others. Women cannot expect at present to receive more than $1,800 as head-workers of settlements, or assistants more than $1,000 or

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$1,200. The average is much lower. Others engaged in professional work spoken of above may expect a salary somewhat below that which their special training would bring in other positions. We think the settlements should unite in properly standardizing salaries, and we believe that this will be done in justice to the work and to coming workers.*

Another variety of settlement worker permanently needed is the group leader—the club director. Group leadership is of the greatest possible value. The reason that the social club is so often feeble is because it has not had the proper leader to develop its own forms of self-direction. Such a leader may spring up from within the club, but if this is not the case, the club leader from the outside must have within himself or herself the capacity for true leadership. Such leaders we may expect to find in recreation centers of the public schools, in the field houses of the parks, but also at the settlements, one of the chief functions of which continues to be developing groups of boys and girls till they shall themselves become leaders.

There are openings in this field for the well-equipped woman who has a social gift and a vigorous outgoing personality. To become such a social club leader needs for training a good education, vitality, love of people, and belief in them. Such work demands fineness of understanding and initiative. It requires, also, a liking for the things that appeal to the young—motion, color, dancing, drama, and all kinds of festivities—as well as the more serious strain, common to all, of interest in the old home and in the home to be, in the wider groups of union, city,

*Standards do not seem to be fixed in each settlement for the various positions, either for initial payment or for rates of increase according to time of service, except perhaps for the head-worker; nor is there any standard of payment among the settlements. It is probable that this irregularity of scheme exists to a more marked degree in other cities than in New York.

Returns from 13 New York settlements show the following results:—

Number of workers employed, 109. Head-workers, 13; assistants, 19; secretaries, 4; stenographers, 3; paid club leaders, 34; paid industrial teachers, 21.

Compensation of workers: *Head-workers:* initial yearly salary to 1

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nation, and race. For this kind of social leadership there is a real demand. Salaries paid range from $600 to $900. * * *

To sum up, the college girl who desires to enter a settlement, there to undertake her life's work, would better get such training as will lead to taking an executive position of responsibility. If she desires to engage in any special branch of work now undertaken by settlements, such as nursing, cooking, etc., she should get the best possible professional training, which will always stand her in good stead even though the settlement should give up that kind of work. If she desires to do research work, the settlement offers but a limited opportunity, as its own research work of greatest value consists of bringing together its registered or unregistered experience. To become an assistant, either in a permanent position or with the hope of rising to be in charge of a settlement, special training in office work and administration is desirable.

WELFARE WORKERS IN BUSINESS HOUSES

WELFARE work, as it is carried on in business houses, manufacturing establishments, etc., is in the main an effort to secure improved conditions of labor. It is an effort also in part to raise the employee to a higher point of efficiency, both for his own good and for that of the employer. It is a recognition by the employer that what benefits the employee benefits him, and it is expected to promote, on the other hand, a recognition by the employee that the best interest of the employer is the best interest of the employee, and that what hurts the employer directly or indirectly hurts the employee.

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worker, $500; to 2 workers, $600; to 1 worker, $1,000; to 4 workers, $1,200: usual maximum yearly salary to 2 workers, $1,200; to 3 workers, $1,600 to $1,800. *Assistants:* initial yearly salary to 4 workers, $500; to 3 workers, $600; to 4 workers, $720; to 3 workers, $900: usual maximum salary to 2 workers, $500; to 3 workers, $720; to 5 workers, $900; to 4 workers, $1,000 to $1,200. *Secretaries* receive $600 to $700 initial salary, and $720 to $900 usual maximum salary. *Club leaders* receive $60 to $75 per month, or $2 to $2.50 per hour or evening. *Industrial teachers* receive $600 to $900 per year, or $2 to $2.50 per hour or lesson.—ED.

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Welfare work is either philanthropic or co-operative. It is sometimes a purely philanthropic scheme of the employer, who appropriates his money to it precisely as he does to the Associated Charities. The more progressive business man, on the other hand, reckons it purely as a good business proposition for securing the best service from his employees, and realizes that this business value is in danger of being lost the minute he allows his welfare work to become either charity or advertising. This difference in welfare work is shown, however, not so much in different lines of activity as in the different ways in which practically the same things are done. One employer does the welfare work for his people, while the other helps, organizes, and inspires them to do for themselves co-operatively such things as appeal to their tastes and needs. The main effort of this kind is to help the individual help himself.

WHAT "WELFARE WORK" MEANS

WELFARE work has come to include whatever can be done to benefit the physical condition of the employee: sickness in the establishment itself must be taken care of, and in many places a trained nurse is in constant attendance in a sick-room to treat and advise. Often a minor ill is cured, and the patient rendered fit to perform a regular day's work. In old days this frequently meant a day at home, with consequent loss of money to the employee and of service to the employer. A patient in a really serious condition is directed to a reputable physician. Arrangements may also be made to secure the services of physicians free of charge to the employees. Outside of the establishment sick employees need attention to see that they are not lying neglected in lodging houses or for some other cause suffering from lack of proper care.

In addition to the sick room, rest and recreation rooms are frequently provided for the noon hours, where the employees may enjoy reading, dancing and games.

Gymnasium classes, dancing classes, baths, are included in this division.

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Hygienic working conditions in the building itself need watchful care,—sanitary toilets, good ventilation, light, etc.

Home conditions and personal mode of living may be influenced by friendly advice or example. In communities where employees live together, prizes may be offered for the best garden, neatest yard, etc., or perhaps there is a neighborhood visitor. If the houses are owned by the corporation, sanitary conditions can be more carefully taken care of.

Economic conditions: Mutual benefit organizations to protect the employee from total loss of income during sickness are the most common of the efforts made in this group. Savings departments encourage self-protection and frugality. Loan departments save the employee from the clutches of money sharks and do away with the habit of borrowing among fellow-employees. They may give assistance and advice to employees in choosing investments for their money. They may be helpful in finding rooms, houses, or in finding tenants for rooms. Systems can be worked out for co-operative buying. Anything which gives the individual the most for his money or helps him to take care of his money is legitimate welfare work. Lunchrooms whose aim is to give the best food for the least money belong in this division.

Education: This includes technical instruction in the special work of the employee, and general education through public evening schools or by classes carried on at the direction of the employer. In many instances, educational and social work are combined in such forms as lectures, reading clubs, debating societies, current events circles, libraries, and the like.

Social life: Dances, entertainments, lectures, glee clubs, dramatic clubs, and all other schemes that may be devised to bring the employees together in a friendly social way, making them know one another better, are made use of as means of securing a pleasanter atmosphere in working together.

Mental conditions: Secure justice for employees; give them a voice in their government; let them arbitrate their grievances; have an arbitration board and back up its

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decisions. This is the way of the most progressive houses. In most cases the welfare worker stands as an intermediary or arbitrator between the management and the employees. In many instances all that is necessary is to act as a safety-valve for pent-up feelings of imaginary injustice. This work is not less valuable than when the injustice is real.

Little acts of friendliness, letters, visits or flowers in cases of illness or trouble, and such other proofs of interest as opportunity may offer, are very real helps toward keeping an atmosphere of content. * * *

HOW TO LEARN "WELFARE WORK"

TRAINING for this kind of work can best be secured by working and observing as an apprentice with a successful welfare manager. In most cases this apprenticeship has not been longer than three months and under only one master. Because of the newness of the work, and the variation of method, it would be far better for the training to extend over six months and be taken under two or more practical workers.

There is a natural tendency to prefer college women for this work. It requires at least a general education in evolutionary science, history and civics, sociology, ethics, literature. Special preparation may be desirable in physical culture, hygiene, library system, principles of law, domestic science, business principles and system, etc., the value of any line of special training depending upon the class of employees and the line of work to be emphasized. Some meager attention to the theory and history of welfare work is given by such schools as train more particularly for charity and philanthropic work.

HOW WELFARE WORKERS ARE PAID

THE wages of welfare workers range from $1,000 to $3,000 a year, the less figure being by far the most common.

An idea of the number of openings may be gained from the following list of some of the kinds of businesses which have a welfare manager: carriage springs company,

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celluloid workers, confectioners, cordage company, cotton mills, cravat manufacturer, department store, drill, sheetings manufacturers, dyers and bleachers, electrical companies, food companies, insurance companies, jewelry manufacturers, laundries, locomotive company, lumber company, machine makers, marble company, mathematical instrument manufacturers, overall manufacturers, paint factory, paper box companies, pickle factories, potters, printing press, publishing company, shoe factories, soap makers, steam railroads, street railroads, wire rope manufacturers.

SELF-SUPPORT FOR WORKERS WITH THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By ELIZABETH WILSON

Secretary of the National Board, Y. W. C. A.

THE Young Women's Christian Association is a world-wide organization, which has for its purpose the voluntary association of young women for their physical, social, intellectual, and spiritual development. Such associations exist in cities, in student centers, in industrial and rural communities. The administration is in the hands of volunteer workers (active members, elected to serve on boards of directors, cabinets and committees) and of salaried workers called secretaries or department directors. The secretaries are trained executive officers who investigate conditions, advise with volunteer workers, and execute the measures decided upon in board and committee meetings. At the present time American secretaries are serving in London, in Paris, in Australia, in Japan, China, India, and South America.

There are 26 secretaries of the National Board, whose duties are the general administration for the National Board and its work of summer conferences, training for secretaries, development of plans for work in State universities and professional schools, Bible teaching in college associations, work in factories, mill villages, rural districts, physical education, erection of buildings, etc. There is also a national office staff, in which the majority

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of the department office secretaries, as well as of the regular secretaries of the National Board, hold college degrees. For the State and Territorial committees, with headquarters in New York, Los Angeles, Chicago, Charlotte, etc., 35 secretaries are engaged in visitation of local associations to which they hold advisory relations. Thirty-eight universities and colleges employ a general secretary, and one university (Illinois) employs also a Bible study director. In the 192 city associations of the country, women are engaged in various executive, religious, industrial, educational, and domestic capacities. A few women are engaged in the mill villages now carrying on Young Women's Christian Association work, and one county (Woodford County, Illinois) is sufficiently organized to employ a secretary for its small towns and country districts.

There are probably about 800 or 900 positions for which college women, with distinct professional training also, are eligible. Many of these positions are now filled by women lacking the desired educational foundation. Others are vacant because women of the right caliber and training or experience are not available. Each year fully 15 per cent of these positions must be filled by incoming workers.

The varied duties of all these positions demand that the salaried officers, before they think of preparing for professional work, have well-proved executive ability in those affairs in which they have been naturally interested; good physical health and nervous poise; a mind not only well informed, but vigorous in grasping new situations; a genuine social sense and a wholesome sympathy and interest in young women and girls; an attractive, natural Christian life, and willingness to co-operate with religious and social forward movements.

As a preparation for entering this work for the first time, a college education is thought desirable. In the last few years, too, the question of professional training has secured a great deal of attention, since the largest success of the whole movement was felt to depend upon properly prepared executive officers. The Young Men's Christian Association has for some time maintained two training

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schools, one in Springfield, Mass., the other in Chicago, Ill. When the Young Women's Christian Associations of the United States of America were formed in 1906, the National Board took over the Secretaries' Training Institute originally opened by the American Committee in Chicago, and then in 1908 discontinued this, and opened a National Training School at 3 Gramercy Park, New York City, with a system of preparatory training centers throughout the country.

The National Training School is designed for trained workers or women of experience in other movements, desirous of entering the Young Women's Christian Association. A two years' course is offered for religious work directors, a one year's course, for city general secretaries, student general secretaries, industrial, state and territorial, and foreign secretaries.

The young woman just graduating from college, if sufficiently mature, is advised to enter the training center conducted by the State or Territorial Committee in her own locality. This is a three month's term of practical work in a large association, where a slight course of study is pursued, which fits the student to take a minor position, with salary, or to enter the National Training School to prepare for a position of large responsibility. The actual expense involved during the three months' training-center course is about $100. The expense of a year at the National Training School is $350, which includes tuition, board and lodging.

The general association has as yet made no provision for elementary training for physical directors and teachers of domestic science and domestic art, but the Secretarial Department comes into communication with the best normal schools of these subjects, and refers workers to vacancies throughout the country.

It is hoped that no young woman may take a position immediately after her preparatory training at a smaller salary than $600 per year, or after the National Training School course for less than from $900 to $1,200. The range of salaries extends at present as high as $2,300 for general supervisory work and $1,800 for local. Many associations have instituted a regular scale of annual increase,

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and when a secretary enters a new position, it is customary for her to receive a larger salary than in the previous one. There must also be taken into account the number and character of extra advantages or perquisites possible in connection with the conferences and conventions to which the secretary is usually sent with expenses paid.

Printed matter—The Catalogue of the National Training School, *The Training Center, The Executive of the Association,* etc.—will be sent upon application to the Secretarial Department, 125 East 27th Street, New York City.

SALARIES AND OPPORTUNITIES IN NURSES' SETTLEMENTS

By LILLIAN D. WALD

Head-Worker, Henry Street Nurses' Settlement, New York

THE work of Florence Nightingale some fifty years ago brought to the rank of a profession an occupation which through the ages has proved to be one peculiarly adapted to women. Times have changed since the pioneer days of Miss Nightingale, and many vocational opportunities have been granted to women that in her day were deemed unsuitable, for economic and social changes have played their part in freeing women from artificial limitations. Today nursing in itself is, as it has always been, a profession that calls into play the high qualities inherent in many women, but far greater scope is given for diversified application of these qualities.

Hospital Superintendents: In America especially, since the social welfare movements have become prominent, the demand for women of general education and special hospital training has thus far exceeded the numbers equipped for such positions. Attractive and responsible administrative, educational, and executive positions are offered, and as yet with no adequate source of supply. Increasing numbers of women are being selected as superintendents of hospitals. Within the last fifteen years the numbers of such positions offered to nurses has increased 100 per cent, and the salaries compare very favorably with those of other educational and executive posts. They range

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from $1,000 with board, laundry, etc., to $2,500, and although the small hospitals pay less, their directors express a readiness to pay the higher salary to competent women. Qualifications for such positions are knowledge of intelligent purchasing of supplies of all kinds, practical knowledge of the application of the science of food to human needs, administrative ability, which includes tact, culture, and good judgment, and teaching faculty, in addition to the nurse's training.

Training School Superintendents: Superintendency of training schools calls for knowledge of pedagogy, and the opportunities for good class work are not surpassed by those of any educational position. In this instance the power to teach organization and to transmit knowledge that can be related to practical work is essential. These positions are capable of being made influential and distinguished in proportion to the capacity of the one in charge to command respect and deference for herself and her position. Fortunately, instruction in the training schools is not yet conventionalized, and there are opportunities for original methods and creative work.

Head-nurse; Teacher-nurse; Dietitian: In addition to superintendents' positions numerous openings are offered in institutions to teacher-nurses. Changes brought about in the administration of hospitals have necessitated this, and the development of preparatory courses for nurse-pupils presents a new field for the graduate nurse who has special aptitude for teaching. Institutions of many kinds call for the skilled dietitian. Many demand that she shall also be a nurse. Special hospital colonies, camp sanatoria for the tuberculous, schools for children predisposed to this disease, orphanages, institutions for the feeble-minded and the epileptic, for the blind, the crippled, and the sub-normal, are asking for instructors and supervisors who are also nurses.

Preventive Social Welfare Work: Perhaps the work that is most attractive to the educated woman who is also a trained nurse is that presented in the broad field of preventive social work, and in this there seems to be no limit to her opportunities. District nursing includes many,

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if not all, of these. The nurse engaged in this work has always had great social opportunities, and she has expressed herself more or less in the moral movements of her time. Living in the settlement, working jointly with the other forces for social progress, has widened out her horizon and attracted attention to the district nurse's potentialities. Medical inspection in the public schools has been expanded through the addition of the nurse. Practical teaching and nursing in the tuberculosis campaign has been, and is, to a large extent, in her hands. The direction and active participation in the movement for pure milk, factory inspection, tenement-house inspection, and probation work, are but a few of the preventive social measures that have increased the interest and exercised the faculties of the nurse.

State and Municipal Service: The rapid increase in America in the past five years of the socially trained nurse is prophetic of the future. State and municipality engage the nurse at present. They will need her increasingly. Her work has the appeal of humanitarianism, of being essentially prophylactic, educational, and socially constructive. The training schools attached to the important hospitals are in the hands of able people, alive to the demands of the day. They welcome the students who come with adequate mental training, able to keep the profession in its high place and ready to push it on to meet new demands.

WORK AND PAY OF THE INSTITUTIONAL DIETITIAN

By FLORENCE R. CORBETT

Instructor at Teachers' College, Dietitian and Head of Whittier Hall Dining-Rooms, Consulting Dietitian to Department of Public Charities of New York City

THE institutional dietitian finds work in various divisions of the dietary or the food administration department of the institution, but is most useful when she is prepared, by reason of native ability, special training, and experience, to undertake the supervision of the entire dietary department and all the phases of food administration in the institution. Whenever the institu-

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tion is of such size (census over two hundred) that it is impossible for one person to supervise successfully the detail work of the dietary department, the organization is strengthened by giving assistance to the capable director rather than by dividing the responsibility. Where, for any reason, it is found impracticable to give over the entire food administration to one person, the trained dietitian is found to be useful in supervising smaller fields or divisions of work in the dietary department of the institution; as, for example, the preparation of special diet for ward patients and private patients in hospitals, the preparation of all foods for private patients, or the supervision of some one kitchen or group of kitchens, or in the instruction of classes of nurses in dietetics.

The Demand and Remuneration: Until recently the greater demand for women trained to undertake work of this nature has been from hospitals and charitable or semi-charitable institutions. The remuneration for this work has been at the minimum about $40 per month, with room, board, and laundry; the average salary for a responsible position has been about $75 per month, with room, board, and laundry; and the higher salaries were from $1,200 a year up, with full maintenance.

There has recently arisen a demand for women trained in food administration to take charge of this work in high-class restaurants, lunch-rooms, apartment hotels, clubs, summer hotels, and similar commercial enterprises. In these fields of work the salaries are more nearly commensurate with the responsibility involved in the handling of the large amounts of supplies and of money.

HOW TO BECOME A DIETITIAN

THE training required in preparation for work of the sort described must include thorough grounding in the natural sciences, in economics, in food selection, preparation, and service; in dietetics, as represented in the selection and preparation of food in health and disease and in various conditions of life; the study of education and pedagogy, which will enable the student to teach her subject successfully to classes of nurses, to her

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own employees when necessary, as it often is, and to her own pupil dietitians or apprentice dietitians. In addition to all the theory involved and its application in the laboratory, she must have the opportunity to practice the principles taught her in some actual field of work, as a hospital or school, for a period of six months or more, under the direction of an experienced dietitian. The problems to be met in the actual field of work are such as cannot be duplicated elsewhere: the solving of these depends upon the dietitian's judgment, which must be formed by training plus experience. On the successful handling of these problems depend the comfort and well-being of all residents of the institution, the financial security of the dietary department, the harmony of administrative relations which facilitates work, and, therefore, the dietitian's success in her work. Only experience, added to training, will enable the dietitian to adjust herself to institutional life and discipline, and to act wisely in the problems involving discipline which arise in her own department among her employees; only experience will enable her to make successful application of the theories and principles involved in the modification of dietaries and the regulation of expenditure for supplies in large quantities. These matters are not to be regarded as "beside the question": they are vital in every institution, and by their handling the dietitian's work stands or falls.

DRESS DESIGNING AND DOMESTIC ART WORK

From Data Collected by MRS. NELLY HATTERSLEY, late Director of the School of Domestic Art, Pratt Institute

THE field of costume or dress design is a very attractive and remunerative one in a few large centers for the distribution of styles, particularly New York, Chicago, and San Francisco. Work in this line requires at least a year's training in costume drawing, supplemented by pattern drafting, to insure an understanding of the reasonable and possible in dress design. A natural taste for designing must be the basis for undertaking this study. Even then a course of two or three years to allow for suf-

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ficient training in drawing should be taken if really good and progressive art work in costume designing is desired. Most of this work is the adaptation of foreign styles to American taste and conditions, but excellence of technique, attention to detail, knowledge of the kind of work for good reproduction, and a commercial rapidity in the workmanship are all required of the beginner, and increasingly so of the expert, who may receive $100 to $150 per week as salary. Remuneration is high because the success of a business in the clothing line depends on the designer's ability.

One young woman, after having taken a one year's course in dress design and pattern drafting, started in a house in New York, where she was paid $25 from the start as a designer. Three hundred workers were employed in this establishment carrying out the work which had been planned by the designers. This same young woman is now receiving $35 a week in a similar position. Another young woman with the same training has been holding a position of responsibility in Canada in a large pattern house, where she directs the designing and cutting of patterns and calculates the amount of materials necessary to carry them out. There are other positions where women are employed in sketching and modeling in paper and crinoline, also in making up designs for braiding and embroidery for the crinoline models.

One woman has a very successful business of her own, manufacturing waists and gowns. She worked for other manufacturers before going into business for herself. Her forewomen get about $15 a week, and advance to from $18 to $25. An exceptional woman she knows of gets $40 after having had three years' experience in a workroom.

A general education seems to be no advantage except in the ability it begets to deal with girls and plan ahead, and look to the main needs, ignoring the petty troubles.

SALARIES FOR TEACHING DOMESTIC ART

As an offset or climax to the foregoing statement of opportunities in the special sections of the domestic arts field, a brief summary may be permitted of the teacher's opportunities and the nature of her training

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for this work. Success as a teacher always depends on native ability to teach or a very strong desire to become capable of teaching. The training for domestic art work should be from the cradle up. That is, the environment should be full of art feeling, right living, and high ideals. Special training following high-school graduation should be not less than two years, but three or four are much to be desired if the work of the teacher is to advance indefinitely and embrace such technique and thoughts as will enrich the home lives and work of her students.

The cost of such special training will be probably about $500 a year, including board and lodging. Remuneration for teachers of domestic arts in public elementary schools in New York is $900 a year, advancing to $1,200 in three years. Manual training high school domestic arts teachers begin at $1,100 and increase to $1,900. Night high school domestic arts teachers are paid $5 a night for four nights a week, and teachers of the elementary night schools are paid $3 a night, also four nights a week. Other positions are open in Young Women's Christian Associations, where small salaries are paid as a rule. In technical institutes, salaries usually range from $850 to $1,000, according to the standing, and rise to $1,300 or $1,500. Directorships in technical institutes range from $1,500 to probably as high as $4,000. In State universities head positions pay from $1,200 to $1,500. Women of college training are eligible for high-school positions, and after a few years' experience in teaching for directorships, if possessed of executive ability. Supervisors of domestic arts in public schools get from $1,200 to $3,500.

EARNINGS OF INTERIOR DECORATORS

INTERIOR decoration is one of the most interesting and delightful vocations for educated women, and one which seems to promise success. There are in New York several women who have attained a large measure of success in this profession. Some of these have had little or no training, but have taken it up as a means of earning their living.

One woman spent eight years in preparing herself for

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the profession after having had a college education. She has built up a very fine business, works independently, chooses her own architect, and takes the whole contract. After her college education she entered the second year of the two-year design course of Pratt Institute, after which she went to Teachers College, and then worked for three years in an architect's office. She then spent a year abroad, studying different styles of furniture. She considers hard work the only road to success. She now employs 20 men and 16 women workers, and pays her best women workers from $25 to $30 a week. She believes that a successful house decorator should have a commercial knowledge, a knowledge of carpentry, painting, and architecture, with special gift for color. She considers that a good way to enter the profession is to spend some time as secretary to a successful woman, the probable remuneration for which would be about $60 a month.

Another woman had an office in New York for some years. She had no special training and was not a college woman, but the daughter of an English potter. She had artistic instinct and a splendid home environment, and was well educated. She had helped her friends furnish houses, and, when financial reverses came, took up interior decoration as a profession. She also works entirely independently. She does not believe in much special training, but thinks one must work from the inside out; heredity and early environment are important factors in the development of taste.

A third woman found herself obliged to earn her own living. She had artistic home environment and had traveled abroad. She began her career in a small country town by submitting schemes of decoration to builders and getting the contract for painting and decorating. At first she sublet the contract, putting on a profit of 50 per cent, and gave satisfaction. The first year she made a profit of $2,800, and eventually developed a large business of her own, which yielded her $9,000 a year. She found it necessary to keep in touch with architects and builders, and thinks it essential to have a technical knowledge of plumbing, plastering, painting, paper hanging, and elec-

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tric wiring. This woman is now employed in one of the large department stores at a large salary. * * *

HOW WOMEN SUCCEED IN INTERIOR DECORATION

By CELESTE WEED ALLBRIGHT

Grundmann Studios, Boston

INTERIOR decoration, as a profession for woman, is perhaps the one of all others to which she brings the greatest number of qualifications, simply in the fact that she is a woman. The more distinctly womanly her habits, the more domestic her tastes, so much the better is she qualified for this particular kind of work, if to her natural gifts be added training. It is a profession, however, which should be approached with all seriousness. Often I have heard it said: "I should like that kind of work, and think I could do it. I have good taste in the selecting of things and a delight in color." These qualifications are necessary, most assuredly—but not enough. Both taste and a delight in color must be governed by knowledge—a knowledge capable of nice discriminations, able to give the reason why for each suggestion, for each decision; and together with taste and knowledge the decorator, to be really successful must possess unlimited patience, be tactful, resourceful, have a quick perception of the individualities of those for whom she works, and a readiness to forget self in thinking for another. It is her privilege and pleasure to create—by the use of her particular knowledge—the environment for her clients which shall help them to live each his own life most successfully. Color, form, mass, all have their psychological values,—create rest or irritation by their proper or improper use, apart from their values as things of utility or beauty, and only as they are given their right place in the *ensemble* are they in any sense worthy.

There are today two ways in which decorators are working—the one from a shop, an establishment, the other from a studio; the one mercantile, a business enterprise, the other a profession on an artistic plane. To have a shop, keeping in stock materials of one kind or another—selected ever so carefully, perhaps of intrinsic beauty in

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themselves—will invariably bias judgments, unconsciously perhaps, but none the less unavoidably. "Invested capital must be turned, money must be made to earn." A shop of this kind may or may not be a good business enterprise —that depends: it can surely never be the place from which one, feeling the true significance of the profession, can work successfully, if success be based on the quality of the work achieved in the ideal sense. An architect considers the many sides of each building proposition, creates his design, constructs his plans with due regard to the requirements and tastes of his client, and by a series of eliminations is at last able to produce a building, the expression of one idea, having much in common with all other buildings, yet individual in itself. So a decorator, to be artistically and ideally successful, must be unhampered by materials at hand, be free to look at each proposition independently, solve it on its own merits, minimizing or losing altogether that which is mean or ignoble, enlarging and enhancing that which is noble and best.

This kind of work is, I believe, less taxing physically than many of the other professions, particularly that of teaching. I believe also, with ordinary success, it affords rather better compensation. One might perhaps attain to a brilliant financial success by ingenious and unique advertising, but there is danger here of dropping into a business, losing the profession. It is as inconsistent for a decorator to advertise his work as an artist his paintings, an architect his buildings. The best advertisement for all is good work. The compensation depends on the amount of work, the charge being a per cent on the total expenditure, the same as with architects, landscape architects, and others working similarly. * * *

LIBRARY WORK FOR WOMEN

By JOSEPHINE ADAMS RATHBONE

Instructor, Pratt Institute Library School

THE field of library work is a very broad one; it is continually enlarging, and no corner of it is barred from women. The more important positions are filled by men, as in all other professions, and this will

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probably be the case for years to come, until women's executive powers have been trained by use; but the difference between the positions held by men and by women is one of degree, not of kind, and there is, on the whole, less difference between the highest salaries paid to men and to women in it than in any other salaried profession.

The educational requirements and professional training necessary for success in library work will be discussed elsewhere. It should be understood that the conditions set forth in this paper apply to those who have had or who desire to obtain the necessary preparation for efficient service.

For our purpose we will consider the library work under three heads: Public Libraries, School and College Libraries, and Special Libraries.

Public Libraries: We will omit from consideration the village libraries of less than 5,000 volumes. These can seldom afford trained assistants, and many of them are administered by volunteers.

The librarian of the library of from 5,000 to 100,000 volumes, of which there are about 2,000 in the United States, is usually a woman. She has the opportunity of making her library the center of the educational and intellectual life of the community. She comes into contact, as does the woman in no other occupation, with every element of the community,—with the school-children of all ages, with the teachers, with business and professional men, with women's clubs, and with organizations of all kinds. It is her business to study the community and find out its interests and its needs, to select books to meet these interests and needs, to make these books available by her knowledge of the best library methods, and to attract people to the library by making its resources known, by stimulating an interest in books, and by creating an atmosphere of culture, of hospitality, and of helpfulness within the library itself. There is in this work scope for the exercise of all a woman's powers,—executive ability, knowledge of books, social sympathies, knowledge of human nature.

The salaries for trained women as head librarians

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range from $600 in the smaller communities to $2,500 or $3,000, the larger number being between $900 and $1,250.

In a small library the librarian and two or three assistants do all the various kinds of work, getting the books ready for use and serving the children and adults who come to the library, but in the larger libraries there is need for greater specialization and special branches of the work have developed. Among these are administrative work, cataloguing, reference work, circulating department work, children's work, school work, each demanding workers with special qualifications.

The chief administrative posts in large libraries are for the most part held by men, though there are a number of women assistant librarians or librarians' secretaries with salaries of from $1,000 to $2,000. Administrative in character also are the positions of librarians of branch libraries, of which there are sixty odd in Greater New York alone, practically all held by women, and ranging in salary from $900 to $1,500. The amount of responsibility resting upon the branch librarian depends on the policy of the system. It is, generally speaking, somewhat less than that of the librarian of an independent library of the same size, but the opportunities for usefulness are almost as great, and in the larger city systems far greater than in many independent libraries that are hampered by a conservative or restrictive board of trustees.

Circulating Department Work: The coming of the "open shelf" has brought books, readers, and library assistants together in a new relation. It is now realized that this point of contact is a vitally important thing, and the standard of intelligence and culture demanded of circulating department assistants is being raised rapidly. Women possessed of the broadest culture as well as of attractive personality and executive ability are being sought for the headships of circulation departments at salaries of from $900 to $1,800, and the supply is far from adequate. Trained assistants in the circulation departments get from $50 to $100 a month, and the standards of salary are rising with those of efficiency.

Children's Work: This is comparatively a new field, and

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the demand for trained workers of pleasing personality, experience and sympathy with children, and knowledge of children's books, greatly exceeds the supply. The larger city systems have supervisors of children's work at salaries ranging from $1,200 to $1,800. Librarians in charge of children's rooms in independent libraries or in branch libraries receive from $700 to $1,200, assistants in children's rooms from $500 to $800.

Besides the books themselves, children's librarians have used pictures and other illustrative material to attract and influence the children, and have found story-telling a very effective means of stimulating an interest in reading and of introducing the children to authors and to subjects that they might not otherwise discover. So important a part of children's work has the story hour become that some are already specializing in the direction of story-telling, and more will undoubtedly do so.

Work with Schools: This is closely allied to children's work, but many of the larger libraries have assistants who give all their time to library work with the schools, and at least one of the large systems has a regularly organized department for this work, with assistants in the several branches.

This work may include visiting the schools, sending to the classrooms, or arranging in the libraries collections of books relating to the subjects studied in the schools, preparing exhibitions of material illustrative of special subjects, keeping the teachers informed of books and periodical articles on their subjects, etc. Many who go into this work have been teachers or have had normal-school training. The remuneration is about that of the children's librarians.

Reference Work: This work consists in helping people who come to the library for information as distinguished from those who come to borrow books, and the information sought may range from the pronunciation of a word to material on the psychology of white rats or the evolution of the leit-motif. There is needed a wide range of general information, knowledge of books, a reading knowledge of French and German, as many of the best reference books

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are in these languages, tact in meeting people, infinite patience, and a certain detective faculty for following clews. In the larger libraries, reference work has become largely specialized; art, music, applied science, law and medical reference departments are found requiring specialists in these subjects. Men are more in demand than women for some of these positions, but there are many women in general reference work. The salaries range from about $900 to $1,500 for heads of departments, and from $600 to $900 for assistants.

Cataloguing: Under this head I have included all the technical work with books from their reception in the library to their placing on the shelves.

This work demands method, accuracy, despatch, good general information, good "book sense," and a knowledge of foreign languages, the latter varying in extent and importance in different libraries. The work appeals to those in whom the book interest and sense of order and method are stronger than their interest in people.

The position of head cataloguer in a large library demands also considerable executive ability, and commands a salary of from $1,000 to $2,000. In a few of the larger libraries these positions are held by men, but cataloguing is chiefly woman's work. The subordinate positions command salaries of from $600 to $1,200.

In 1898 a State commission was appointed in Massachusetts to encourage the establishment of free public libraries, and since then commissions have been appointed in thirty-four States. The commissions employ secretaries or organizers who travel about the State starting new libraries, reorganizing old libraries, training the local librarians. Many of the commissions send out traveling libraries, conduct summer library schools, advise in the selection of books for the local libraries. This work is very largely done by women, and demands a forceful and attractive personality, unbounded energy and enthusiasm, and the power of arousing enthusiasm in others, great physical endurance, and a sense of humor. Salaries range from $800 to $1,800, but such qualities cannot be paid for, and the work appeals only to those who work "for the

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joy of the working." Indeed, this is largely the case with all kinds of public library work. The pleasure one takes in congenial occupation, in work that seems supremely worth while, is a very large part of one's compensation. Librarians are underpaid: most of those who are successful could make more money in other ways; but they rarely care to leave their chosen calling.

WORK AND PAY IN SCHOOL AND COLLEGE LIBRARIES

THE demand for librarians in high school is a growing one. The qualities needed are about those demanded of reference workers plus a great enthusiasm for books, since the opportunity for influencing the reading of the high-school pupils is incalculable. These positions are under the boards of education. The requirements generally demand library training and some previous experience in library work. Salaries range from $900 to $1,200, but an effort is being made in Greater New York to put the high-school librarian's salary on a level with the teacher's.

There is a growing realization among educators that teachers need a better knowledge of children's books than has been required of them in the past, that teachers should be more expert in laboratory methods of using books, that they should know the value and scope of the more important reference books, and that they should be able to administer schoolroom libraries. This realization has led to the demand in New York and other States that the study of books and of library methods be taken up in the normal schools. The need has therefore arisen for librarians who shall be able not only to administer the libraries of normal schools, but to give instruction along these lines. This is new work, but it is already of recognized importance. Experience in teaching, or training in a normal school as well as library training, is needed to carry on this work successfully.

College library work generally demands college graduation as well as library training for the higher positions. The librarianship in a man's college is seldom held by a woman. In co-educational colleges, women are sometimes

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librarians, and are invariably so in women's colleges. Even in the men's colleges the headship of departments, as well as reference and cataloguing positions, are often held by women. Salaries are a little lower, as a rule, than in public library work.

Special Libraries: These are, as a rule, collections along certain lines, as historical libraries, libraries of learned societies, libraries of publishing houses, business houses, insurance companies, etc. The work in them is largely reference work, cataloguing, and indexing, and there is a constantly widening field for women of good education and special training or special tastes in libraries of this sort.

Women of quiet, bookish tastes, good language equipment, including Latin and Greek as well as the modern languages, and thorough training in cataloguing, have found congenial work in cataloguing private libraries, which often contain old and rare books. The demand for work of this sort is not so steady as for regular library work, but when once a reputation as an expert is established, one finds plenty of opportunity. Such work commands from $75 to $125 a month.

Given a love for books, a woman can find in library work exercise for all her tastes, faculties, and powers, and the lasting satisfaction that comes from doing a work that is worth while.

OPPORTUNITIES FOR WOMEN IN PUBLISHING HOUSES

By EDITH A. WINSHIP

Editorial Department, Charles E. Merrill Company, New York

THE departments of the publishing house in which women are chiefly employed may be classified in general as financial, advertising, sales and editorial departments.

The financial department obviously is concerned with the keeping of accounts and the related work. Women are very generally used by the publishers for this work, as by other business houses. Here one looks for accuracy, aptitude for figures, and a certain steady reliability. The technical training in accounting, billing, and the various

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other details of book-keeping provided in high schools and business schools gives a girl a good start; and she should be able, as she proves her worth, to rise to a well-paid position of responsibility.

The advertising department is a good place for a wide-awake girl with literary tastes. The soliciting of advertisements, which is limited to the magazine field, is the man's province. But in the book publishing business the advertising department is concerned with providing ammunition to help sell the books. This work women can do and are doing in many publishing houses. This department issues catalogues, circulars, announcements of new books, advertisements in newspapers and magazines, literary notes about authors and books, and other devices of modern advertising. The assistant to the advertising manager should be a good judge of both books and people. She can train herself for the work chiefly by the practice that gives a command of words and a ready pen, by studying the effective use of type, paper, and color, and by observing what attracts attention and interest. She may get her start through stenography and typewriting; and with ability and favoring circumstances she should be able to advance into the original, constructive work of the department.

The term "sales department" may here be used to include the office work that promotes the sales of publications through other means than are indicated for the advertising department. The office constantly receives inquiries about publications, and these must be handled by an intelligent correspondent who will make friends for the house and sell its products. Good use can here be made of a knowledge not only of all the publications of one's own house, but of other books in the same field. The power to write a convincing letter must usually come through training one's self, for the English courses in school and college naturally tend to a literary rather than a business style of writing. The writing of business-getting letters is a sufficient achievement for the ambitions of any girl, and success in this line is fairly sure of recognition.

In connection with the sales department many records

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must be kept, and information and lists of possible purchasers must be gathered from the four corners, and kept up to date and usable. Such work is usually done by girls. Training in cataloguing and keeping records, such as is given in library courses, is good preparation for this work. Methodical habits of work, and ability to sift and organize facts, a girl may, and should, acquire along with her study of history, science, and other subjects.

The editorial department is, in most cases, the center of attraction for the college girl; and if she has the right qualities, she will find here one of the most interesting of all employments for women. Manuscripts are read with a view to deciding whether or not the house should publish them; if accepted, they are edited and made ready for the printer; illustrations are planned and secured; and proof is read in various stages until the book is ready to be printed. For magazines the work is similar and the same equipment is needed, though the make-up of a magazine presents a different set of problems. Skill in proof-reading is usually the first requisite for an applicant in the editorial department. She should have also accurate knowledge and good taste in the use of the English language, and constructive as well as critical ability. Much technical knowledge is needed for this work—a knowledge of types and the procedure in printing-offices, of certain characteristics of drawings and photographs, and of methods of reproduction. Such information cannot be had in any degree from books and lectures: it must be learned from the inside, from observation and experience. The technique of proof-reading may be learned from books, and with a careful eye a little practice will set one going. A girl should be content to start at almost any sort of apprentice work. Progress will come as she becomes familiar with types and the details of book-making, and proves ability to take on editorial functions beyond the reading of proof.

Through all the departments of a publishing house there are positions for the stenographer and secretary—with the president, manager, and other officers, the agents, and heads of departments. The characteristics of such a position are much the same as in many other business

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houses; but the work may be especially interesting to a girl who likes books. She may reply to letters without dictation, keep track of dates and engagements, interview callers, seek out statistics and information, and in various ways exercise initiative and offer suggestions. A knowledge of foreign languages may be useful. In all these ways education beyond the high school counts well. Fastidious English, good style in the mechanics of typewriting, and the personal qualities that make a good "right-hand man" —all help to make a girl valuable in such a position.

After all these things have been said, we must emphasize the fact that publishing houses are not so very numerous, and that their positions for women are not waiting for applicants. It behooves the girl who is looking for such a position to adapt herself to as many of the possible openings as her training and personal qualifications will admit. She should consider also allied work outside of publishing houses, such as proof-reading in the printer's office, writing for the advertising agency, and manuscript work for the college professor.

Of the salaries no general statement can be made with definiteness. By a well-educated girl with experience $15 per week should be easily attained; $25 may be regarded as the usual maximum, though experienced women in positions of responsibility go well above that figure.

HOW WOMEN LEARN COMMERCIAL DESIGNING

Compiled from information furnished by MISS HELEN LOOMIS, Secretary of the New York School of Applied Design for Women

COMMERCIAL designing for women is highly specialized and really includes a variety of occupations. It covers broadly the following groups:

1. Designs reproduced by some lithographic process, wall papers, printed silks and cottons, labels, trade-marks, and trade catalogues of all kinds.

2. Designs for woven fabrics, brocades, rugs, laces, and embroideries.

3. Designs to be executed in wood, metals, and other materials. This group includes designs for such things as

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furniture, jewelry, lighting apparatus, ecclesiastical fixtures, rubber tiling, tesselated pavements, etc.

4. Book cover, book plate, poster, and fashion designing.

A competent designer should give from three to four years for training, although there is opportunity for progress at whatever rate the individual is capable of. Her training should include the ability to draw well and accurately, to letter, to enlarge and to make a good flat wash, and a thorough knowledge of the two main classes of design,—conventional floral designs and designs based on historic periods. It is essential that she have good eyesight and a true eye. General training in art is a valuable prerequisite, and a college education is a distinct advantage, especially with regard to historic ornament. No woman over thirty-five should begin the training. Courses in design are offered at Pratt Institute, Brooklyn, Teachers College, Columbia University, and the New York School for Applied Design for Women, which gives training under trade conditions.

A well-trained designer begins at a salary of from $8 to $12 per week and works up to a maximum of $50 per week, although exceptional cases may receive more. She should receive $25 per week at the end of three years. There is a good demand for competent designers. A school in New York recently placed 15 of its students in a month.

COLLEGE GIRLS IN DEPARTMENT STORES

By GERTRUDE L. MARVIN

Wellesley Fellow, Research Department, Women's Educational and Industrial Union

THE cases of 23 women executives interviewed are interesting and suggestive. We find that every one had worked her way up, apparently without any pull, through sheer effort and individual ability. Over half began to work as cash or bundle girls at sixteen years of age or under. Only 11 of these women went to high school, and of the other 12, 2 did not finish grammar

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school. In spite of their extreme youth those who began as cash-girls were almost at once promoted to selling, but the next interval before promotion to head of stock or assistant buyer varied from six months to ten years. In the matter of training, 10 began to work in some shop either out in the country or in a small town, where they received the close supervision of the head men, and where they also had the advantage of taking part in the running of a store small enough to permit them to understand and to perceive the necessities of the business. These women, rising to their present important positions, many of them, without the advantages of a thorough education, must manifestly be women of unusual ability—of genius in their line. They suggest a question as to whether many women of lesser talent could not, with the advantage of better early training and education, win the high positions beside these few pioneers. College has not yet received general recognition as a practical, helpful training for business life. For this reason the firms are unwilling to make any better offer to a young college graduate than to any other girl. She must realize that, as far as business experience goes, she has merely lost the four years spent in college which another girl will have spent in the store, learning the system, and accustoming herself to business methods, punctuality, accuracy, etc., and that, therefore, the non-college girl is actually four years ahead of her. It is for the college girl to prove the value of her college investment by going in four years late, but with the added training and mental acumen which shall enable her to catch up and surpass in the first decade. Not every college girl can do this, however, any more than all non-college girls can. It is not a matter of college or non-college: it seems to be a question of individual energy and enthusiasm. But all other things being equal, given a college graduate with a practical head and ready understanding, with no tendency to conceit over her four academic years, and it does seem that she ought to prove the value of her training in logical thinking, in fair-mindedness in dealing with people, and that in reasonably few years. * * *

The writer knows personally of two buyers in Boston,

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one of whom receives $4,000 salary and an annual trip to Europe, the other over $6,500. From these figures it is fair to conclude that women are receiving high salaries as buyers. It has, however, been impossible to get data showing whether women are paid lower salaries or the same as men for the same work, because every buyer has his own individual value, and it is that which regulates his salary rather than the trade or firm or department for which he happens to be buying. In this connection it is interesting to note that, of the twenty-one women interviewed, all were entirely self-supporting, and all but two were supporting at least one other. And yet employers, when charged with holding women down to lower wages than they give men for the same work, offer the excuse that the men have families to support, while the women have only themselves.

The different departments demand different duties of their heads, but all involve meeting successful and interesting people on an equal footing, and, for the buyer, frequent trips to New York, if not to Europe, and entire independence as to conditions of work,—they may be as punctilious in observance of store hours or as regardless as they desire, provided they get the results. Coupled with these more showy attractions is a graver, more serious call to the work,—the opportunity for social effort among the employees, unorganized and scattered, many of them underpaid,—quite as effectual constructive social activity as in many more recognized forms of benevolent work.

Women are at present holding 71 per cent of the positions in the rank and file in these six department stores, but of the responsible and executive only 16 per cent. A few years ago it was probably the same large proportion of subordinate and 0 per cent of executives. One of our Boston buyers said she was one of Wanamaker's first women buyers, and was actually the first woman to cross the ocean for him, which indicates how recent is this giving women the responsibility.

Since, then, women have broken into these lines so recently and have made, relatively speaking, such success of it, we can certainly feel, without making any concrete

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prophecies for the future, that her development in these lines is progressing rapidly and surely.

COLLEGE GIRLS IN CLERICAL AND SECRETARIAL WORK

By HELEN M. KELSEY
Manager, Fifth Avenue Agency, New York

FULLY nine-tenths of the "clerical and secretarial positions" to which a college girl would be attracted are entered by means of a knowledge of stenography and typewriting. The other tenth, such as those requiring book-keeping, accounting, statistical work, etc., may be dismissed from consideration in this article.

There are many and varied openings for the college girl in secretarial work proper. She may be secretary in a school, where her duties include, besides the writing of letters from dictation, the keeping of school records, the making out of reports, and the daily accounting, though rarely any book-keeping. Sometimes, of course, the school secretary is, properly speaking, the private secretary of the principal, in which case her duties may be classed with those of the secretary to any individual, whether he be principal, professor, doctor, or philanthropist. Besides these openings in professional circles, there are a few of what may be called "semi-literary" positions, such as those in publishing houses, in which a college woman may gradually attain to positions of a good deal of responsibility in reading manuscript, editing, etc. Here she is doing a bit of original work which may in the end absorb her to the exclusion of her purely secretarial duties. Along this line is the work with large philanthropic and religious organizations, where a secretary may assist the head of a department, working at his direction, and also, in his absence, assuming the direction of the office routine. From this subordinate position the woman of good judgment may advance in time to the headship of a department or to the charge of a smaller independent organization. Aside from these there is a wide but less well known field for those who are attracted by it in the purely commercial world. The

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generation of college men that are coming more and more to the front in business appreciates the value of the trained mind, and with the tendency toward greater specialization in all lines demands secretaries who can be depended upon to act with judgment.

All the positions described above merit this special mention here because the college education *per se* is the fundamental element of value. It gives a background which makes possible an intelligent grasp of the details of the particular occupation, whether it is education, publication, philanthropy, or commerce. But let the graduate remember that her college education is but the background. It must be supplemented by special training and by acquaintance with business methods.

Acquaintance with business methods the individual employer expects her to gain under his direction, but special training she must acquire by further study. In practice the employer expects his new employee to take time to learn the details of his business, but he demands that she "earn her salt" in the mean time, and his idea is that she does both most effectively by taking correspondence. The conclusion is clear: the woman who enters business does so most easily through the open door of stenography.

HOW TO STUDY SHORTHAND

Let her, then, choose a good school,—one in which the instruction is individual, so that she need not be held back by other pupils who start less well equipped,—and let her put her whole mind to acquiring an accurate knowledge of stenography and typewriting. For the college woman the important acquirement is not at first speed, but rather a thorough knowledge of the principles, so that her notes may be absolutely accurate and readable. In the class of positions she will enter, not bulk of output, but quality, is the first requirement. The number of months required to gain a practical command of stenography varies so greatly with individual aptitude that generalization is dangerous. In rare cases a student may acquire a practical knowledge of shorthand—*i. e.,* what is called

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"letter speed"—in from four to six months. But this length of time presupposes both aptitude and application, and certainly no shorter time should be counted upon. Disappointment and ultimate loss of time are sure to follow too hasty a course.

Given, then, a college education and a working knowledge of stenography, is success assured? By no means; for one important element of success in this line, as in any other, is the indefinable quality called "personality," and another element is the individual's attitude toward her work. Promotion in the business world is not a matter of routine; it goes to the one who deserves it, be she an old or a new employee, a college girl or "self-made." The college girl, then, must start with the rest, and win her way by sheer merit and ability. The chance is to the one who does not refuse a beginning, however small, and who realizes that her position is what she makes it.

The question as to what constitutes a small beginning in terms of salary is difficult to answer, since this must always be gauged by the current cost of living. One college graduate, for instance, saw the advantage to her of a position in New York offering only $8 a week, and within two years she had advanced gradually with the same organization to a position paying $20 a week, her average salary during the two years having been probably about $15. But in most cases a beginner is not expected to take less than the current living wage, about $50 per month according to New York standards. From this the advance depends almost entirely upon individual aptitude, upon the secretary's ability to make herself valuable. Unlike the teacher, she is usually not bound to a yearly contract, and may have her salary raised several times in twelve months. She may, and probably will, if she is of average ability, soon be worth $65 per month, and get it; and there is no maximum limit for the secretary who can make herself indispensable. A fair salary for a private secretary is $1,200, and the woman secretary of one philanthropist has received $10,000 per year.

Unlimited opportunity lies before the one who will remember that merit counts in this line of work more than

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in almost any other. A woman equipped with a college education, some technical preparation, and above all with that confidence in her own ability to "make good" which makes her willing to start low and earn her way, has the world before her.

TRAINING IN SALESMANSHIP

By LUCINDA W. PRINCE

Director of the School of Salesmanship, Women's Educational and Industrial Union

THE Women's Educational and Industrial Union of Boston, because of its special interest in industrial training, five years ago started a class which has since developed into the Union School of Salesmanship. The ideal of this distinctly pioneer work is not only that the pupils shall gain training and information, but that they shall develop greater power to do their work in the world. Women looking upon salesmanship as a vocation, with ambition to advance, will command higher wages; conversely, stores offering higher wages will demand trained workers. With the realization of how to use her resources the saleswoman finds store work not a drudgery, but a joy, and with the increased efficiency and higher wages which almost invariably result from the training, the double benefit is secured of improved service to the public and a higher standard of life and living for the workers. It will thus be seen that there is a vital connection between the business and the sociological phases of the work.

In general, the aim of the course in salesmanship is to develop those qualities which will enable the pupils to succeed as saleswomen. What these qualities are was determined by personal investigation of the needs of the average untrained salesgirls in stores and by conference with superintendents as to the qualifications essential to success. As a result, the first general aim resolved itself into this fourfold, more definite aim: (1) to teach right thinking towards the work as a vocation and to arouse a feeling of responsibility; (2) to develop a pleasing personality; (3) to inculcate a regard for system and to culti-

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vate a habit of attention to details; (4) to instruct in those subjects which increase knowledge of the goods to be sold. The subjects taught as the natural outcome of this purpose are selected on the following basis:—

1. To develop a wholesome, attractive personality: hygiene (especially personal hygiene). This includes study of daily menus for saleswomen, ventilation, bathing, sleep, exercise, recreation.

2. To give familiarity with the general system of stores: sales-slip practice, store directory, business arithmetic, business forms and cash account, lectures.

3. To increase knowledge of stock: color, design, textiles.

4. To teach selling as a science: discussion of store experiences, talks on salesmanship,—such as "Attitude to Firm, Customer, and Fellow-Employee," "Store System," "Care of Stock," "Approach to Customer," "Knowledge of Stock," "Closing the Sale," "Courtesies to Customers,"—demonstration of selling in the class, and salesmanship lectures.

The note-book work required gives material for English, including spelling, punctuation, and penmanship. Demonstration of selling in the class is conducted like the teaching lessons in normal schools. Real customers, chosen because they represent different types, buy real articles. The sale is watched by the whole class, notes being taken of strong and weak points. When the sale is finished, the one who has made the sale is allowed to criticize her own work, then the class criticizes, the customer tells why she did or did not buy the article, and the whole is summed up by the director. These demonstrations, the discussions of store experience, observations in other stores, and actual selling with thought, awaken the class to the difference between handing goods over the counter and really serving the customer. What Professor Palmer calls an "aptitude for vicariousness" is as essential for the successful saleswoman as for the successful teacher.

As far as possible, the class work is correlated: the drawing is a store plan or a design for a costume; spelling is studied in names and addresses and in store English

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(and French); when the girls are sent to the stores for samples, exercises in salesmanship, color, design, and textiles are involved. When the subject of the textile study is wool, one of the store lectures at that time is on wool or woolen goods. Practical talks by representatives of the firms interested, experienced salespeople, buyers, and superintendents, are given twice a week to the class on such subjects as "The Department Store's System and the Saleswoman's Place in It," "How to Show Goods," "Trifles," "Service to Customer." The class also has lectures from specialists on Hygiene, Vocational Training, Food, Tuberculosis, Finance, etc. The Art Museum is visited, lectures being given there on textiles, designs, and costumes. Three of the most helpful talks are given by customers.

In looking to the future of the school, two things, each depending on the other, are much to be desired,—more efficient candidates for training, and higher wages. It is encouraging that some of the superintendents already admit that three well-trained saleswomen can manage a counter better than six indifferent ones, and that the well-trained three with good salaries cost the store no more than the inefficient six.

Essential to the success of the school is the co-operation of the firms of five Boston department stores. * * * Candidates for the salesmanship classes are taken from positions in these stores and must be approved by the store superintendent and the director of the school. The pupils return to their work in the stores every afternoon, classes being held in the morning only. The girls receive full wages while taking the training. The course is three months in length. An advisory committee, composed of the superintendents of the five co-operating stores, meets once a month for discussion and conference with the president of the Women's Educational and Industrial Union and the director of the School of Salesmanship.

By an arrangement between the Union School of Salesmanship and Simmons College, women who wish to prepare themselves to teach salesmanship may now obtain the necessary training. Instruction is given at the Union

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in the principles and practice of teaching, in textiles and other subjects included in the course, while actual selling in one or more of the stores connected with the school gives the necessary practical knowledge of the store end of salesmanship. Simmons College offers courses in Economics. The courses are open to a limited number, to be chosen from the following classes of students: (1) women who have acquired a practical knowledge of salesmanship and desire to prepare themselves to teach it; (2) women who have had successful experience as teachers and who require a practical knowledge of the store end in order to teach salesmanship in particular; (3) women of maturity, with aptitude and general experience, who desire to acquire both a practical knowledge of salesmanship and the ability to give instruction in it. Experience has seemed to prove that the most effective teachers of salesmanship are those with educational background, who have done successful teaching, rather than those who have had store experience merely. The period of training for teachers is from six to ten months according to experience and preparation. The salesmanship classes begin in January, April and October. The tuition fee is at the rate of $100 a year.

The openings for teachers of salesmanship seem at this moment very promising. There is widespread interest in the plan, and during the past year the director of the Union School of Salesmanship has been called upon to establish two other schools, one in Providence, R. I., and one in San Francisco, Cal. A number of large cities are asking for directions in starting similar training in connection with their department stores.

The work may be established in one of two ways, either as the undertaking of an individual firm for its employees, as in the San Francisco house of H— Brothers, or in a group plan, as in Providence, where several stores send a picked number of their employees to a general School of Salesmanship. In the Union School of Salesmanship the normal training given fits teachers for either kind of work.

An initial salary of $20 a week is the average return for salesmanship teaching as a vocation. Beyond lies the pos-

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sibility of an income varying from $1,000 to $5,000 according to experience and efficiency.

WOMEN AS TEACHERS OF PHYSICAL CULTURE

By AMY M. HOMANS
Director, Department of Hygiene and Physical Education, Wellesley College

THE need is this: teachers of human race culture, who shall so inspire men, women and children with the personal obligation to the State and to their species, of the best possible health attainable by the individual, that biological science may cease to be the comparatively impotent benevolence that it at present is; that through clear and kindly enlightenment the children may be led to instruct the parents,—the parents, eventually, the children,—both led to the physical harmony that alone can render possible the greater ends of human life. Only such teachers can fulfil the true demand of physical education, which is education for physical citizenship. * * *

It is a significant and encouraging fact that the demand in this country for teachers of physical education is by no means confined to localities, but is widespread. The call comes from educational and other institutions of many kinds in many places, and is a recognition by the teaching conscience of the country that no education can be complete that leaves out the physical basis of human efficiency. During the academic year 1908-09 the Boston Normal School of Gymnastics was called upon to fill 115 teaching vacancies in universities, colleges, state normal schools, public and private schools, and institutions for deaf-mutes, the blind, insane, and feeble-minded. For these there were but 61 candidates available, leaving 54 positions refused. * * *

Financially, the outlook for the qualified teacher of physical education is most encouraging. Salaries earned by women in this field range from $600 to $2,500, there being every possibility of the efficient teacher increasing her responsibilities, with attendant financial return, as experience accumulates. The conservative average salary is about $1,100.

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HAULING HAY IN SWITZERLAND.

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The training which such positions demand is definite and exacting. By intense concentration of curriculum and enforcement of whole-souled attention to the matter in hand, results have been attained in students whose preparation for a professional course has been far from adequate. Such a two or three years' course, however, though producing useful, energetic teachers, falls short of its possibilities because graduates often lack the maturity and broad general training that a complete college course should impart. The demand is emphatically for teachers having the full status of college graduates. * * *

HOW TO SUCCEED IN GENERAL FARMING

By JEAN KANE FOULKE

THE ordinary college education is not sufficient to fit a woman to take up farming as a profession, unless she has, in addition, certain training which she can get only in one of two ways,—either by the practical experience of having lived on a farm for years and having been an interested and active factor in its workings or by having taken a course in practical general farming at one of our agricultural colleges. If she is intending to specialize, it is desirable for her success to have taken the general course and the special course also. There is probably no profession or business in which a good education, with the mental poise and balance it gives, is of more value than in farming, and therefore the college graduate starts with a force within herself which the average woman lacks. But with all this, farming, while it is *possible* work for a woman, has many serious and almost insurmountable difficulties. I am writing of general farming, such as includes planting and raising, working and harvesting crops of various kinds,—fruit, trucking, dairy products, stock-raising and the care thereof, and the management of machinery, and last, but not least, employees. That there are many of these branches in which women can specialize successfully is true,—to many of them they are especially adapted; but to make any of them pay as a business (and that is the point of view from which we must regard them), they must be

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run as branches,—possibly the *most* important part of the farm work, but dependent on the general farm for their success,—for any farm business or branch of farming that is large enough to produce a livelihood for its owner must have general farming as its basis.

Take, for instance, dairy work, butter and cheese, cream and milk, to all of which women seem adapted. The æsthetic side appeals to us, and we can picture the dairy with its sweet freshness, its shiny pans, with firm yellow butter and rich golden cream,—possibly a trellis over the door, with roses and whitewash, pure and sanitary, with a cultivated, money-making young woman in charge. But this is the picture dairy, and except as a picture does not exist,—in reality, the dairy must be there, and so must the inevitable separator and other machinery run by power. Even the dear old churn is "run," not turned, and the poetry is left out. But in either case we must come back to the general farm for our original supply. The successful owner of a farm dairy must understand the care of cattle, breeding, etc. She must, to prevent the waste of her most valuable by-product, understand the care and breeding of pigs. She must be able to run her farm so as to produce her feeds as much as possible,—corn, oats, hay, etc., etc. The use of these various things, the filling of silos and the feeding of ensilage; the milking, the cleaning of stables and care of manure,—all this is fundamental to the production of milk and the running of a successful dairy, and, after all, comes down to general farming. The dairy products are only a most important branch.

For general farming, I think, women are unfitted physically, and most women have not even the muscle necessary to undertake such an occupation. Of necessity a woman must depend upon hired male labor, and even more than a man must be dependent upon some man or men to such an extent that the business is largely run by them and not her. This is not because she does not know or have brains enough to work and run her farm, but because she is of too frail a build for much of the work needed. The labor problem is the most difficult one that any farmer has to solve today, and it is doubly so for a woman. It is almost impossible for a woman to get men who will obey

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1. Bringing the Milk to the Dairy.
2. Milking Time.

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her orders, and even when she succeeds in getting a class of labor intelligent enough to understand orders when given, she must depend on some one of inferior intelligence to help her, as the price of skilled labor would eat up her profits. Farm life, moreover, is a life of great exposure, loneliness and risk, as most farm buildings are isolated. It is then, a serious risk to her personal safety for a woman to go down to her barn or pig-pen at night to sit up with or care for an ailing animal. Many times, too, she would not be strong enough to give the treatment needed without assistance, and if she calls in an ordinary farm laborer, she is exposed to a danger too hideous to contemplate.

This does not mean, however, that a farm raising, as branches, berries and fruits, vegetables, butter and cheese, squabs, violets and carnations, or mushrooms, etc., cannot be successfully run by a woman if the surroundings are right, for much of the labor in these occupations is light and pleasant and healthful. The grade of labor to be employed here need not be of the common farm-hand type. A boy or boys, with an occasional helping day from a man, would be all that would be needed. If the prospective farmer is fortunate enough to have her family home on a farm, all these branches may be open to her, for she would then have all the necessary masculine help at hand in father or brother, husband or son, whom she can call at all hours. She can herself buy and sell, oversee work, and do much of the detail. But the woman who sets out to farm by herself must expect many bitter moments and disappointments, and money loss which she cannot control. No woman should undertake farming as a profession who has not self-control, dignity of bearing, courage, tact, strength and health, and a large measure of common sense.

HOW TO SUCCEED IN DAIRY FARMING

By CHARLOTTE BARRELL WARE

"Warelands"

I WISH to consider dairy farming: first, as a permanent occupation for women; second, as a training for preventive work in relation to public health. Two classes of women may be considered in relation to the work:

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A. Those of ample means, who work indirectly through an efficient agent (usually a high-priced superintendent, who has the actual charge of all details of organization and management).

B. Those of moderate means, who are themselves to be the organizers and managers of the business. * * *

The women of Group *A* may render valuable service to a community by setting higher standards, making experiments which others could not afford to make, letting their farms serve as an object-lesson to the country-side, provided always that the farm meets justly the economic conditions of the local market and does not undersell the cost of production. There must be a "living wage" margin in the milk business as well as in any other, and this must not be disregarded by the wealthy woman who would help, rather than harm, others taking up the same occupation.

The requirements for the woman of Class *B* are:

1. Love of country life and farm work.

2. Great courage and steadfastness of purpose, which shall hold through all obstacles.

3. Good physique. Strength of body is frequently needed to meet emergencies.

4. Capital enough (possession of farm assumed) to equip with modern dairy apparatus and to carry through bad seasons due to drought, disease, or unexpected cause.

5. Clear appreciation of the great confinement of the work and readiness to accept the same cheerfully.

While the routine of the work varies with the season and locality, the outline of a day's work may best suggest the variety of problems to be dealt with. At 4:30 in the summer I am at the dairy, ready to pack or superintend the packing of the milk and cream of the previous night's milking, which leaves daily at five o'clock. From five to seven, cooling, bottling, packing in ice, ready for shipment, requires quick, expert work to get the second shipment off, which carries the morning's milk. Meanwhile the steam boiler must have been looked after, so that the steam pump may be running while we are at breakfast, and the steam may be up ready for immediate use after breakfast for the forenoon's work at the dairy. I superintend the

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cleaning of the bottling-room, which includes washing the cement walls, ceiling and floor, and then going over all with live steam. All utensils and empty bottles are then washed and put in the sterilizer, where, after a half-hour of steam at a high temperature, they remain until taken out for the afternoon's milking.

Leaving the latter part of the work in the dairy building to an assistant, I usually go off to the barn for consultation with the herdsman regarding the needs of individual cows or supplies of grain, and for inspection of the daily milk records; then over the farm, to see if the various kinds of field work are progressing satisfactorily according to directions given the previous day.

The purchase of supplies of all kinds for house, barn and dairy, planning of field work, attending to the maintenance and repair of equipment, looking after new construction, records and accurate accounts at every point, which are of vital importance, correspondence, occupy the middle of the day, and before one knows it it is again time to be in the dairy for the four o'clock afternoon milking. Supper out of doors, followed by a quiet, restful evening, and off to the tents, not later than nine o'clock, for a sound night's sleep.

An agricultural college training is, of course, the best preparation for dairy work. Next to that would be a year's apprenticeship on a similar farm, followed by the short (three months') course at an agricultural college. The woman who takes up this work after a general college course will find herself fortunate if she has the equipment of bacteriology and chemistry, as well as physics. While this is not a question of sex, yet a woman usually has, by inheritance and training, certain personal equipments which adapt her especially, it seems to me, for dairy work. It is simply good household economics worked out in barn and dairy. Much more easily will she find some one who can do the field work well, under her direction, than one who will attend to the many essential and never-ending details of the aseptic technique, which she must master thoroughly at the beginning of her work for the successful handling of clean milk. It is this large amount of labor

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required which makes the product so expensive, the cost of which is even yet very little realized by the consumer. * * *

HOW TO BEGIN MARKET-GARDENING*

By PERSIS BARTHOLOMEW, of Westboro, Massachusetts

To grow high-grade products demands training and experience. One must learn how to produce greater and better crops at the least possible cost; to this end one must study the soil and the plant. This knowledge can best be obtained from a four years' course in an agricultural college. But it is also necessary for a woman who is thinking of entering into market-gardening to have good business sense, to be a skilled manager and planner and a good seller. Education will not suffice to make her such; she must have personal experience.

I am myself a novice at market-gardening, but in the two years since my graduation from the Massachusetts Agricultural College, my work of planning, planting, harvesting, and selling of farm vegetables, has been most enjoyable to me and somewhat of a success. I desired originally to take up floriculture, but that was too expensive, as glass houses were necessary. Poultry-raising required too close figuring. Dairying, stock-raising, orcharding, were not advisable for a woman of small means. Market-garden crops and small fruits appealed to me as the most possible venture. Although heavy work is involved, all this may be avoided by hiring labor, exercising great care that not too much money is spent unnecessarily.

One of the most common mistakes is going into farming on too large a scale before the business is learned. I rented a farm of 10 acres with the prospect of buying, and planted 3 acres with vegetables and small fruits, such as strawberries and currants. The 10 acres included some hay land and an orchard of 50 apple trees, but these I did not pay any attention to the first year.

*This article is published as an illustration of what young women are actually attempting today, with and without the help of male relatives. The experimental stage of the work here described is evident to both writer and reader.—Ed.

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Hot Bed	Cold Frame	Seed Bed	1 RHUBARB	Horseradish	FRENCH OR BURR ARTICHOKES	HERBS
GATE OR ENTRANCE			2 ASPARAGUS			
3	PARSNIPS			CARROTS		
4	SALSIFY AND SIMILAR LONG-SEASON CROPS					
5	BEETS		PEPPERS		EGGPLANT	
6	LETTUCE (Followed by Celery)		RADISHES (Followed by Celery)		ONION SETS (Followed by Celery)	
7	EARLY BEANS (Followed by Celery)					
8	EARLY PEAS (Followed by Celery)					
9	LATER PLANTINGS OF PEAS AND BEANS (Followed by Spinach and Multiplier or Potato Onions)					
10	LATER PLANTINGS OF PEAS AND BEANS (Followed by Spinach and Multiplier or Potato Onions)					
11	LATER PLANTINGS OF PEAS AND BEANS (Followed by Spinach and Multiplier or Potato Onions)					
12	LATER PLANTINGS OF PEAS AND BEANS (Followed by Spinach and Multiplier or Potato Onions)					
13	EARLY CABBAGE (Followed by Late Peas and Beans)					
14	EARLY CABBAGE (Followed by Late Peas and Beans)					
15	TOMATOES (Plants 4 feet apart in row)					
16	TOMATOES (Plants 4 feet apart in row)					
17	OKRA, NEW ZEALAND SPINACH, AND MISCELLANEOUS VEGETABLES					
18	CUCUMBERS		MELONS		SQUASHES	
19	EARLY POTATOES (Followed by late Corn or Cabbage, planted between Potatoes before digging)					
20	EARLY POTATOES (Followed by late Corn or Cabbage, planted between Potatoes before digging)					
21	EARLY POTATOES (Followed by late Corn or Cabbage, planted between Potatoes before digging.)					
22	EARLY POTATOES (Followed by late Corn or Cabbage, planted between Potatoes before digging)					
23	EARLY CORN (Followed by Turnips or Rutabagas)					
24	EARLY CORN (Followed by Turnips or Rutabagas)					
25	EARLY CORN (Followed by Turnips or Rutabagas)					
26	EARLY CORN (Followed by Turnips or Rutabagas)					
27	SWEET POTATOES, JERUSALEM ARTICHOKES, OR PUMPKINS					
28	SWEET POTATOES, JERUSALEM ARTICHOKES, OR PUMPKINS					
29	LIMA AND OTHER POLE BEANS					

Ground Plan of a half-acre garden. Length, 220 feet; width, 100 feet.

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FEEDING TIME.

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I had a very limited amount to begin on, just $200. With this I bought fertilizer, manure, seeds, and paid for the labor of ploughing, harrowing, and cultivating through the first season. All the harvesting and selling I did myself. But I have one great advantage, as I have my father working with me. My greatest difficulty was the selling of the vegetables. This I conquered the second summer. I sent a team into Worcester market once a week regularly, sometimes twice, on Tuesdays and Fridays. At first I took a stand on the square, and sold to peddlers; but when commission houses offered a good price for my produce, I let them have it, feeling it might be a gain in two ways. First, it was less trouble, and gave me as much money; and second, the commission houses would come to know me, and in that way would do better by me, and I could see my products in comparison with those of larger growers.

The products I raised last year, arranged in the order of their money-making value to me, were tomatoes, string beans, shell beans, squash, cabbage, lettuce (a specialty of mine), peas, strawberries, and sweet corn.

The first year I did not pay my expenses. The second year I bought a horse, a plough, cultivator, seeder, fertilizer, and seeds. This was last summer, and I may say that my farm has no debt. The coming summer I am planning to increase the number of acres of cultivation to five, and put labor, time, and money on improving the orchard. I look forward to a successful year.

POULTRY RAISING AS A VOCATION FOR WOMEN*

(Based on the Study of Conditions in Massachusetts)

1. Sources of Information.
   Interviews and correspondence with fifty men and women now engaged in poultry raising. The general information, which was secured in the year 1909-10 in connection with work done in the Research Department of the Union, has been verified and made somewhat more concrete by the placement work done under the Appointment Bureau in 1910-11.

*This illustrates the vocational bulletins issued by the Woman's Educational and Industrial Union.

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2. THE OCCUPATION: ITS NATURE AND SCOPE.

Poultry raising is generally considered the best opportunity in agriculture for women, but, because it is practically impossible for a woman to secure actual experience in the business except that given at the agricultural colleges, it is usually wise to start poultry raising first as an avocation in connection with some regular employment. It may be developed to a vocation as experience warrants. When the income reaches $400 to $500 per year, and the number of chickens 350 to 400, the business may properly be considered a vocation.

a. ESSENTIALS.

(1) *Capital.* (The amount of capital necessary is variable, and depends upon the location, the size of plant, and the system followed).

(a) For land.

One-fourth to one-half acre is sufficient for 50 to 100 hens.

(b) For equipment.

Buildings for 50 to 100 hens cost $25 or more, depending upon conditions and location. Incubators cost from $10 to $15.

(c) For poultry.

It is possible to start with a few hens, costing $2.50 to $5 each, or to start with a few hens and buy a sitting of eggs costing $5 to $10 per hundred.

(d) For reserve fund.

1—Purpose.

a—To tide over the period until returns begin, and to provide support for one's family and feed for the poultry.

b—To meet emergencies of poultry pests (hawks, rats, etc.), and epidemics among the poultry.

2—Amount.

For a small plant, a reserve fund of $500 to $1,000. For a large plant, a reserve fund of $1,000 or more.

(2) *Markets.*

The kind of market available determines the type of business to be emphasized.

Ex.—If located on South Shore, broilers and roasters are most profitable.

For a hotel trade, general utility fowl are most profitable, etc.

b. CONDITIONS.

(1) *Small plant.*

(a) Beginning with 50 to 100 hens, on a village or town lot, or having one-fourth to one-half acre of land.

(b) Increasing, as one gains experience, to 200 or 300 hens and one to one and one-half acres of land.

(The transition from the small to the large plant, unless one has wide experience, is difficult, because of the different problems to be met in housing and in careful supervision of poultry, need of helpers, and attention to details.)

(2) *Large commercial plant.*

In winter the number varies from 500 to 1,000 hens. In summer and fall the number varies from 2,000 to 3,000 hens and chicks, with five to ten acres of land a necessity, and ten to twenty-five acres advisable.

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(Part of this should be used in raising feed for the poultry. A sufficient amount should be allowed also so that the poultry can be shifted about from year to year and not be kept on the same ground.)

c. POSSIBILITIES.

(The total cost of keeping poultry, exclusive of service, is usually reckoned at $1 to $1.50 per hen per year.)

(1) *General utility fowls* (raised ordinarily with the use of incubators).

(a) For eggs.

The purpose is to secure the best quality of eggs in size, shape, color, etc., the greatest number of eggs, and to secure eggs in time for the high prices.

(b) For poultry.

Fowls are considered valuable for laying only two or three years, then are sold for market.

(2) *Poultry for broilers and roasters* (raised largely by use of incubators). Chickens ten to twelve weeks old are sold as broilers; those four to five months, or six to nine months, are sold as roasters.

(a) The number of poultry kept is variable and depends entirely upon the market available.

(b) Very little land is necessary. The chickens are forced, so have no runs for exercise. (Some broiler raisers feel that it is advisable to have runs for the young chicks, however.)

(c) This line of work is possible only where there is, close at hand, a market for chickens out of season at high prices.

(3) *Raising fancy breed of poultry* (largely by the natural method, without use of incubators).

(a) Large plant.

1—Product.

a—Birds are sent all over the world for exhibition and for breeding purposes.

b—Eggs in season are sold for hatching.

c—Out of season eggs and culls are sold for general use.

2—Requirements.

a—Choose a superior strain of a popular breed of poultry, and raise very strong, fine birds by giving them proper feed and proper exercise.

b—To establish a wide reputation for a particular breed of poultry by extensive advertising, and by exhibiting and taking prizes in poultry shows all over the country.

c—To establish a reputation for integrity in business dealings.

3—Numbers.

In summer and fall 2,000 to 3,000 hens and chicks.

In winter 1,000 to 2,000 hens.

4—Land.

Fifty to one hundred acres for runs and for raising the necessary food for the poultry.

(b) Small plant.

1—Product is the same as for a large plant.

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2—Methods.

It is wise to decide on a breed made popular by a large fancier, to buy the original stock of hens or eggs from him, and, if possible, to sell to him all surplus birds above the number he desires for his own plant.

(A well-known fancier who advertises extensively usually finds that the demand for eggs for hatching and for birds exceeds the supply, and is glad to buy from small dealers who carry the same stock, if they raise fine birds.)

d. DIFFICULTIES.

Most failures in poultry raising as a business are due to the lack of sufficient experience and knowledge to meet the problems which arise, and to the lack of a sufficient reserve capital to meet the delays in returns and any emergencies which may arise.

3. THE PERSONS QUALITIES AND TRAINING.

a. QUALITIES.

(1) *For general poultry.*

Attention to details, business ability, good judgment.

(2) *For fancy poultry.*

The same as for general poultry, as well as an interest in perfect poultry and an ability to detect perfect birds.

b. TRAINING.

The poultry course at an agricultural college, and practical experience with hens.

4. THE PAY: POSITIONS AND OPPORTUNITIES.

a. APPRENTICESHIP FOR A WOMAN.

(1) Occasionally an opportunity may be found to work on some large poultry farm. This is unusual.

(2) *Returns.*

(a) None. It may be necessary to pay a fee for the training and experience.

(b) Room and board sometimes is given in return for work.

(c) Rarely $1 to $1.50 per day is paid. (Men can secure these positions more easily and receive a higher wage.)

b. INDEPENDENT BUSINESS.

(1) *Opportunities.*

(a) A small business (50 to 100 hens) may be started on a city or town lot, until sufficient experience has been acquired to undertake a larger plant.

(b) A commercial plant (500 to 2,000 or 3,000 hens) should be started only after long experience and with a large reserve fund. This requires eight to ten acres of land.

(2) *Returns.*

(a) General business, that is, selling poultry and eggs:

Average net income is $1 to $1.50 per hen per year.

Eggs, 25 to 50 cents per dozen.

Fowls, 90 cents to $1.50 each.

Broilers, 50 to 80 cents each, or 25 to 40 cents per pound.

(b) Fancy Stock:

1—Average net income is $1.50 to $2.50 per hen per year.

2—Eggs for hatching exhibition stock, $5 to $15 for sitting of 15 eggs, other pure bred poultry, $1.50 to $2.50 per sitting.

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3—Cockerels.

a—$25 to $150 for birds that have taken prizes.

b—$3 to $10 each for many birds sold to a large fancier in the pen.

5. CENSUS BUREAU REPORTS.

The 12th (1900) United States Census Report, Vol. 5, on Agriculture, gives much interesting information regarding the poultry industry in the United States.

The following statistics are quoted:

	United States	Massachusetts
Total number of farms	5,739,657	37,715
Total value of farms	$2,981,722,945	$14,730,169
Total number of farms reporting poultry	5,096,252	30,504
Total value of farms reporting poultry	$85,794,996	$1,018,119
Number of fowls over three months	233,598,085	1,625,269
Dozens of eggs produced (1899)	1,293,819,186	12,928,630
Value of eggs produced (1899)	$144,286,158	$2,571,341

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THE SELF-SUPPORTING WOMAN AND HER LIVELIHOOD

By DINAH MULOCK CRAIK

Author of "John Halifax, Gentleman;" "Sermons Out of Church;" "A Woman's Thoughts about Women," Etc.

SELF-DEPENDENCE FOR WOMEN

"IF YOU want a thing done, go yourself; if not, send."

This pithy axiom, of which most men know the full value, is by no means so well appreciated by women. One of the very last things we learn, often through a course of miserable helplessness, heart-burnings, difficulties, contumelies, and pain, is the lesson, taught to boys from their schooldays, of self-dependence.

Its opposite, either plainly or impliedly, has been preached to us all our lives. "An independent young lady," "a woman who can take care of herself," and such-like phrases, have become tacitly suggestive of hoydenishness, coarseness, strong-mindedness, down to the lowest depth of bloomerism, cigarette-smoking, and talking slang.

And there are many good reasons, ingrained in the very tenderest core of woman's nature, why this should be. We are "the weaker vessel." Whether acknowledging it or not, most of us feel this; it becomes man's duty and delight to show us honor accordingly. And this honor, dear as it may be to him to give, is still dearer to us to receive.

Dependence is in itself an easy and pleasant thing; dependence upon one we love being, perhaps, the very sweetest thing in the world. To resign one's self totally and contentedly into the hands of another; to have no longer any need of asserting one's rights or one's personality, knowing that both are as precious to that other as they ever were to ourselves; to cease taking thought about one's self at all, and rest safe, at ease, assured that in great things and small we shall be guided and cherished, guarded

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and helped—in fact, thoroughly "taken care of"—how delicious is all this! So delicious, that it seems granted to very few of us, and to fewer still as a permanent condition of being.

Were it our ordinary lot; were every woman living to have either father, brother or husband to watch over and protect her, then, indeed, the harsh but salutary doctrine of self-dependence need never be heard of. But it is not so. In spite of the pretty ideals of poets, the easy taken-for-granted truths of old-fashioned educators of girls, this fact remains patent to any person of common sense and experience, that in the present day, whether voluntarily or not, one-half of our women are obliged to take care of themselves,—obliged to look solely to themselves for maintenance, position, occupation, amusement, reputation, life.

Of course I refer to the large class for which these Thoughts are meant,—the single women who, while most needing the exercise of self-dependence, are usually the very last in whom it is inculcated, or even permitted. From babyhood they are given to understand that helplessness is feminine and beautiful; helpfulness, except in certain received forms of manifestation, unwomanly and ugly. The boys may do a thousand things which are "not proper for little girls."

And herein, I think, lies the great mistake at the root of most women's education, that the law of their existence is held to be, not Right, but Propriety, a certain received notion of womanhood, which has descended from certain excellent great-grandmothers, admirably suited for some sorts of their descendants, but totally ignoring the fact that each sex is composed of individuals, differing in character almost as much from one another as from the opposite sex. For do we not continually find womanish men and masculine women? And some of the finest types of character we have known among both sexes, are they not often those who combine the qualities of both? Therefore, there must be somewhere a standard of abstract right, including manhood and womanhood, and yet superior to either. One of the first of its common laws, or common duties, is this of self-dependence.

We women are, no less than men, each of us a distinct

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existence. In two out of the three great facts of our life, we are certainly independent agents, and all our life long we are accountable only, in the highest sense, to our own souls and the Maker of them. Is it natural, is it right even, that we should be expected (and be ready enough, too, for it is much the easiest way) to hang our consciences, duties, actions, opinions upon some one else, some individual, or some aggregate of individuals yclept Society? Is this Society to draw up a code of regulations as to what is proper for us to do, and what not? Which latter is supposed to be done for us; if not done, or there happens to be no one to do it, is it to be left undone? Alack, most frequently, whether or not it ought to be, it is!

Every one's experience may furnish dozens of cases of poor women suddenly thrown adrift—widows with families, orphan girls, reduced gentlewomen—clinging helplessly to every male relative or friend they have, year after year, sinking deeper in poverty or debt, eating the bitter bread of charity, or compelled to bow an honest pride to the cruelest humiliations, every one of which might have been spared them by the early practice of self-dependence.

I once heard a lady, a tenderly-reared and tender-hearted woman, say that if her riches made themselves wings, as in these times riches will, she did not know anything in the world that she could turn her hand to, to keep herself from starving. A more pitiable, and, in some sense, humbling confession, could hardly have been made; yet it is that not of hundreds, but of thousands. * * *

HOW "BACHELOR GIRLS" CAN MANAGE LIFE

We must help ourselves. In this curious phase of social history, when marriage is apparently ceasing to become the common lot, and a happy marriage the most uncommon lot of all, we must educate our maidens into what is far better than any blind clamor for ill-defined "rights,"—into what ought always to be the foundation of rights—duties. And there is one, the silent practice of which will secure to them almost every right they can fairly need,—the duty of self-dependence. Not after any Amazonian fashion; no mutilating of fair womanhood in order to assume the unnatural armor of men; but simply by

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the full exercise of every faculty, physical, moral, and intellectual, with which Heaven has endowed us all, severally and collectively, in different degrees, allowing no one to rust or to lie idle, merely because their owner is a woman. And, above all, let us lay the foundation of all real womanliness by teaching our girls from their cradle that the priceless pearl of decorous beauty, chastity of mind as well as body, exists in themselves alone; that a single-hearted and pure-minded woman may go through the world, like Spenser's Una, suffering, indeed, but never defenseless; foot-sore and smirched, but never tainted; exposed, doubtless, to many trials, yet never either degraded or humiliated, unless by her own acts she humiliates herself.

For heaven's sake—for the sake of "womanhede," the most heavenly thing next angelhood (as men tell us when they are courting us, and which it depends upon ourselves to make them believe in all their lives)—young girls, trust yourselves; rely on yourselves! Be assured that no outward circumstances will harm you while you keep the jewel of purity in your bosom, and are ever ready with the steadfast, clean right hand, of which, till you use it, you never know the strength, though it be only a woman's hand.

Fear not the world: it is often juster to us than we are to ourselves. If in its harsh jostlings the "weaker goes to the wall,"—as so many allege is sure to happen to a woman,—you will almost always find that this is not merely because of her sex, but from some inherent qualities in herself, which, existing either in woman or man, would produce just the same result, pitiful and blamable, but usually more pitiful than blamable. The world is hard enough, for two-thirds of it are struggling for the dear life—"each for himself, and de'il tak the hindmost;" but it has a rough sense of moral justice after all. And whosoever denies that, spite of all hindrances from individual wickedness, the right shall not ultimately prevail, impugns not alone human justice, but the justice of God.

The age of chivalry, with all its benefits and harmfulness, is gone by, for us women. We cannot now have men for our knights-errant, expending blood and life for our sake, while we have nothing to do but sit idle on balconies, and drop flowers on half-dead victors at tilt and tourney. Nor,

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on the other hand, are we dressed-up dolls, pretty playthings, to be fought and scrambled for—petted, caressed, or flung out of window, as our several lords and masters may please. Life is much more equally divided between us and them. We are neither goddesses nor slaves; they are neither heroes nor semi-demons: we just plod on together, men and women alike, on the same road, where daily experience illustrates Hudibras's keen truth, that

> "The value of a thing
> Is just as much as it will bring."

And our value is—exactly what we choose to make it. * * *

BUSINESS WOMEN AND CRAFTSWOMEN

The world is slowly discovering that women are capable of far more crafts than was supposed, if only they are properly educated for them: that, here and abroad, they are good accountants, shopkeepers, saleswomen, telegraphers, watchmakers; and doubtless would be better, if the ordinary training which almost every young man has a chance of getting, and which in any case he is supposed to have, were thought equally indispensable to young women. And well, indeed, if it were so; for there is no possible condition of life where business habits are not of the greatest value to any woman.

I have heard the outcry raised, that this educating of one sex to do the work and press into the place of the other lessens the value of labor, and so depreciates the chances of matrimony, to the manifest injury of both. Charming theory, which pays us the double-edged compliment of being so evidently afraid of our competitive powers, and so complacently satisfied, that the sole purpose and use of our existence is to be married!

But Nature, wiser than such theorists, contradicts them without any argument of ours. She has sufficiently limited our physique to prevent our being very fatal rivals in manual labor; she has given us instincts that will rarely make us prefer masculine occupations to sweeping the hearth and rocking the cradle,—when such duties are possible. And if it were not so, would the case be any better? There is a certain amount of work to be done, and somebody must do it; a certain community to be fed, and it must be fed some-

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how. Would it benefit the male portion thereof to have all the burden on their own shoulders? Would it raise the value of their labor to depreciate ours or advantage them to keep us, forcibly, in idleness, ignorance, and incapacity? I trow not. Rather let each sex have a fair chance; let women, and single women above all, be taught to do all they can, and do it as well as they can. Little fear that there will not remain a sufficiently wide field open to competent men, and only men, in every handicraft; little fear that the natural *métier* of most women will not always be the cherished labors of the fireside.

One trade in all its branches, domestic or otherwise, is likely to remain principally our own,—the use of the needle.

Who amongst us has not a great reverence for that little dainty tool; such a wonderful brightener and consoler; our weapon of defense against slothfulness, weariness, and sad thoughts; our thrifty helper in poverty, our pleasant friend at all times? From the first "cobbled-up" doll's frock; the first neat stitching for mother, or hemming of father's pocket-handkerchief; the first bit of sewing shyly done for some one who is to own the hand and all its duties,—most of all, the first strange, delicious fairy work, sewed at diligently, in solemn faith and tender love, for the tiny creature as yet unknown and unseen,—truly, no one but ourselves can tell what the needle is to us women.

HANDICRAFTS LEARNED FROM THE NEEDLE

With all due respect for brains, I think women cannot be too early taught to respect likewise their own ten fingers.

It is a grand thing to be a good needlewoman, even in "plain sewing," and any one who ever tried to make a dress knows well enough that skill, patience, and ingenuity, nay, a certain kind of genius, is necessary to achieve any good result. Of all artificers, the poor dressmaker is the last who ought to be grudged good payment. Instead of depreciating, we should rather try to inspire her with a sincere following of her art as an art—even a pleasant pride in it.

"The labor we delight in physics pain;"

and it may be doubted whether any branch of labor can be

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worthily pursued unless the laborer take an interest in it beyond the mere hire. I know a dressmaker who evidently feels personally aggrieved when you decline to yield to her taste in costume; who never spares pains or patience to adorn her customers to the very best of her skill; and who, by her serious and simple belief in her own business, would half persuade you that the destinies of the whole civilized world hung on the noble but neglected art of mantua-making. One cannot but respect that woman! * * *

I should like to see handicrafts women take up their pride and wield it with sense and courage; I should like to see them educating themselves, for education is the grand motive power in the advancement of all classes. I do not allude to mere book-learning, but that combination of mental, moral, and manual attainments, the mere desire for and appreciation of which give a higher tone to the whole being. And there are few conditions of life, whether it be passed at the counter or over the needle, in the workroom or at home, where an intelligent young woman has not some opportunity of gaining information (little enough, it may be) from a book snatched up at rare intervals, a print-shop window glanced at as she passes along the street, a silent observation and imitation of whatever seems most pleasant and refined in those with whom she may be thrown into contact. However small her progress may be, yet if she have a genuine wish for mental improvement, the true thirst after what is good and beautiful,—the good being always the beautiful,—for its own sake, there is little fear but that she will gradually attain her end.

PROFESSIONS AND LIVELIHOOD FOR WOMEN

PROFESSIONS in which women most easily support themselves, as distinct from handicrafts, may, I think, be thus divided: the instruction of youth; painting or art; literature; and the vocation of public entertainment, including actresses, singers, musicians, and the like.

The first of these, being a calling universally wanted, and the easiest in which to win, at all events, daily bread, is the great chasm into which the helpless and penniless of our sex generally plunge; and this indiscriminate Quintus

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Curtiusism, so far from filling up the gulf, widens it every hour. * * *

Unless a woman has a decided pleasure and facility in teaching, an honest knowledge of everything she professes to impart, a liking for children, and above all, a strong moral sense of her responsibility towards them, for her to attempt to enrol herself in the scholastic order is absolute profanation. Better turn shopwoman, needlewoman, lady's-maid—even become a decent housemaid, and learn how to sweep a floor, than belie her own soul, and peril many other souls, by entering upon what is, or ought to be, a female "ministry," unconsecrated for, and incapable of the work. * * *

This applies equally to the two next professions, art and literature. I put art first, as being the most difficult—perhaps, in its highest form, almost impossible to women. There are many reasons for this; in the course of education necessary for a painter, in the not unnatural repugnance that is felt to women's drawing from "the life," attending anatomical dissections, and so on—all of which studies are indispensable to one who would plumb the depths and scale the heights of the most arduous of the liberal arts. Whether any woman will ever do this, remains yet to be proved. Meantime, many lower and yet honorable positions are open to female handlers of the brush.

But in literature we own no such boundaries; there we meet men on level ground—and, shall I say it?—we do often beat them in their own field. We are acute and accurate historians, clear elucidators of science, especially successful in imaginative works, and "Aurora Leigh" has proved that we can write as great a poem as any man among them all. Any publisher's list, any handful of weekly or monthly periodicals, can testify to our power of entering boldly on the literary profession and pursuing it wholly, self-devotedly and self-reliantly, thwarted by no hardships and content with no height short of the highest.

So much for the best of us,—women whose work will float down the ages safe and sure; there is no need to speak of it or them. But there is another secondary class among us, neither "geniuses" nor ordinary women, aspir-

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ing to both destinies and usually achieving neither. Of these it is necessary to say a word.

In any profession, there is nothing, short of being absolutely evil, which is so injurious, so fatal, as mediocrity. To the amateur who writes "sweetly" or paints "prettily," her work is mere recreation; and though it may be less improving for the mind to do small things on your own account, than to be satisfied with appreciating the greater doings of other people, still it is harmless enough, if it stops there. But all who leave domestic criticism to plunge into the open arena of art (I use the word in its widest sense) must abide by art's severest canons. One of these is, that every person who paints a commonplace picture or writes a mediocre book, contributes temporarily (happily, only temporarily) to lower the standard of public taste, fills unworthily some better competitor's place, and, without receiving any private good, does a positive wrong to the community at large.

One is often tempted to believe, in the great influx of small talents which now deluges us, that if half the books written, and pictures painted, were made into one great bonfire, it would be their shortest, easiest, and safest way of illuminating the world.

Therefore, let men do as they will,—and truly they are often ten times vainer and more ambitious than we!—but I would advise every woman to examine herself and judge herself, morally and intellectually, by the sharpest tests of criticism, before she attempts art or literature, either for abstract fame or as a means of livelihood. Let her take to heart, humbly, the telling truth, that

"Fools rush in where angels fear to tread,"

and be satisfied that the smallest perfect achievement is nobler than the grandest failure. * * *

WOMEN AS PUBLIC ENTERTAINERS

FAME, as gained in art or literature, is certainly of a purer and safer kind than that which falls to the lot of the female *artiste*.

Most people will grant that no great gift is given to be hid under a bushel; that a Sarah Siddons, a Rachel, or a

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Jenny Lind, being created, was certainly not created for nothing. There seems no reason why a great actress or vocalist should not exercise her talents to the utmost for the world's benefit, and her own; nor that any genius, boiling and bursting up to find expression, should be pent down, cruelly and dangerously, because it refuses to run in the ordinary channel of feminine development. But the last profession of the four which I have enumerated as the paths at present most inviting to women, is the one which is the most full of perils and difficulties, on account of the personality involved in its exercise.

We may paint scores of pictures, write shelvesful of books, the errant children of our brain may be familiar over half the known world and yet we ourselves sit as quiet by our chimney-corner, live a life as simple and peaceful as any happy "common woman" of them all. But with the *artiste* it is very different; she needs to be constantly before the public, not only mentally, but physically. The general eye becomes familiar, not merely with her genius, but her corporeality; and every comment of admiration or blame awarded to her, is necessarily an immediate personal criticism. This of itself is a position contrary to the instinctive something—call it reticence, modesty, shyness, what you will—which is inherent in every one of Eve's daughters. Any young girl, standing before a large party in her first *tableau vivant,* any singing-pupil at a public examination, any boy-lover of some adorable actress, at the moment when he first thinks of that goddess as his wife, will understand what I mean.

But that is by no means the chief objection; for the feeling of personal shyness dies out and in the true *artiste* becomes altogether merged in the love and inspiration of her art, the inexplicable fascination of which turns the many-eyed gazing mass into a mere "public," of whose individuality the performer is no more conscious than was the Pythoness of her curled and scented Greek audience when she felt on her tripod the afflatus of the unconquerable, inevitable god. The saddest phase of *artiste*-life (which is, doubtless, the natural result of this constant appearance before the public eye, this incessant struggle

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for the public's personal verdict) is its intense, involuntary egotism.

TEMPERAMENT AND PUBLICITY

No one can have seen anything of theatrical or musical circles without noticing this,—the incessant recurrence to "my part," "my song," "what the public think of me." In the hand to hand struggle for the capricious public's favor, this sad selfishness is apparently inevitable. "Each for himself" seems implanted in masculine nature, for its own preservation; but when it comes to "each for herself,"—when you see the fairest Shakespeare heroines turn red or pale at the mention of a rival impersonator,—when Miss This cannot be asked to a party for fear of meeting Madame That, or if they do meet, through all their smiling civility you perceive their backs are up, like two strange cats meeting at a parlor-door—I say, this is the most lamentable of all results, not absolutely vicious, which the world, and the necessity of working in it, effect on women.

And for this reason the profession of public entertainment, in all its gradation, from the inspired *tragedienne* to the poor chorus-singer, is, above any profession I know, to be marked with a spiritual Humane Society's pole, "Dangerous." Not after the vulgar notion: we have among us too many chaste, matronly actresses, and charming maiden-vocalists, to enter now into the old question about the "respectability" of the stage; but on account of the great danger to temperament, character and mode of thought, to which such a life peculiarly exposes its followers.

But if a woman has chosen it (I repeat in this as in any other case) let her not forego it; for in every occupation the worthiness, like the "readiness," "is all." Never let her be molded by her calling, but mold her calling to herself, being, as every woman ought to be, the woman first, the *artiste* afterwards. And, doubtless, so are many; doubtless one could find, not only among the higher ranks of this profession, where genius itself acts as a purifying and refining fire, but in its lower degrees, many who, under the glare of the footlights and the din of popular applause,

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have kept their freshness and singleness of character unfaded to the end. Aye, even among poor ballet-dancers, capering with set rouged smiles and leaden hearts—coarse screaming concert-singers, doing sham pathos, flaunting actresses-of-all-work, firmly believing themselves the best Juliet or Lady Macbeth extant, and yet condescending to take ever so small a part—even the big-headed "princess" of an Easter extravaganza, for the sake of the old parents, or the fiddler-husband and the sickly babies at home,—no doubt, many of them live—let us rather say, endure—a life as pure, as patient, as self-denying, as that of hundreds of timid, daintily protected girls, and would-be correct matrons, who shrink in safe privacy from the very thought of these. But Heaven counts and cares for all.

Therefore, in this perilous road, double honor be unto those who walk upright, double pity unto those who fall!

—From "A Woman's Thoughts about Women."

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PERSONALITY AND NATURAL LAW IN THE BUSINESS WORLD

By KATE McKEAN

Author of "The Manual of Social Science," Condensed from Carey

PRINCIPLES OF BUSINESS DEFINED BY SOCIAL SCIENCE

THE simple laws which govern matter in all its forms and which are common to physical and social science may now briefly thus be stated:

All particles of matter gravitate towards each other, the attraction being in the direct ratio of the mass and the inverse one of the distance.

All matter is subjected to the action of the centripetal and the centrifugal forces, the one tending to the production of local centers of action, the other to the destruction of such centers and the production of a great central mass, obedient to but a single law.

The more perfect the balance of these opposing forces the more uniform and steady is the movement of the various bodies, and the more harmonious the action of the system in which they are embraced.

The more intense the action of those forces the more rapid is the motion, and the greater the power.

Such are the laws which govern masses and atoms, but there are other laws in virtue of which masses are reduced to atoms, ready to enter into chemical combination with each other, the tendency towards combination existing in the direct ratio of the perfect individualization of the particles thereby obtained. These laws are:

That heat is a cause of motion and force, motion being, in its turn, a cause of heat and force.

That the more heat and motion produced the greater is the tendency toward acceleration in the motion and the force.

That the more the heat the greater is the tendency towards decomposition of masses, and individualization of

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the particles of which they are composed, thus fitting them for entering into chemical combination with each other.

That the greater the tendency towards individualization the more instant are the combinations, and the greater the force obtained.

That the more rapid the motion the greater the tendency of matter to rise in the scale of form, passing from the rude forms which characterize the inorganic world, through those of the vegetable and animal world, and ending in man.

That at every stage of progress there is an extension of the range of law to which matter is subjected, accompanied by an increase of the power of self-direction, subordination and freedom keeping steady pace with organization.

That last in the progress of development comes man, the being to whom has been given the power to guide and direct himself, and nature, too, his subjection to all the laws above referred to being the most complete.

Studying him, we find:

That association with his fellow-man is a necessity of his existence, that being the condition upon which, alone, those faculties by whose possession he is distinguished from the beast of the field, can be developed.

That his powers are very serious, and that the combinations of which they are susceptible are infinite in number, there being, throughout the world, no two persons who are entirely alike.

That the development of those infinitely various faculties is wholly dependent upon the power of association and combination.

That association, in its turn, is dependent upon the development of individuality.

That individuality is developed in the ratio of the diversity of the modes of employment, and consequent diversity in the demand that is made for the production of human powers.

That the greater the diversity the greater is man's power to control and direct the great forces of nature, the larger is the number of persons who can draw support

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from any given space, and the more perfect the development of the latent powers of both earth and man.

That the more perfect that development the more intense becomes the heat, the more rapid is the societary motion, and the greater the force exerted.

That the greater that motion and force the more does man become subjected to the great law of molecular gravitation—local centers attracting him in one direction, while great cities, centers of the world, attract him in the other.

That the more perfect the balance of these opposing forces the greater is the tendency towards the development of local individualities, and towards the extension of the power of association throughout the interior of communities, with constant increase in the power of production, in the value and freedom of man, in the growth of capital, in the equity of distribution, and in the tendency towards harmony and peace.

That the law thus established in reference to the members of a community is equally operative among the communities themselves, the tendency towards peace and harmony among States being in the direct ratio of the development of their respective individualities, and their power of self-protection.

That there is, therefore, a perfect harmony of individual and international interests, and that, leaving out of view all higher considerations, nations and individuals would find it to their advantage to yield obedience to the great command, which requires that men should do unto others as they would that others should do unto them, that being the road in which they must travel if they would secure to themselves the most perfect individuality and freedom, the highest power of association, the largest command of nature's services, and the greatest amount of wealth and happinesss.

BUSINESS AS MUTUAL HELPFULNESS

OF ALL the pursuits of man, the last developed is a scientific agriculture. Of all equities, the last established is that between land and man—the latter then recognizing the fact that the former is but a lender

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and not a donor, and that punctuality of repayment is the condition upon which, alone, the credits will be continued and extended. Of all people, the last emancipated are the laborers in the field. Of all knowledge, the last obtained is that of the minute machinery with which nature works when she seeks to produce her greatest effects. In full accordance with this it is, therefore, that a full appreciation of the advantage of harmony, peace and respect for our neighbor's rights and of the necessity for a proper exercise of the power of co-ordination on one side, accompanied by subordination on the other, comes to man only with the growth of that real civilization which is, or should be, attendant upon increase in the number of persons occupying a given space, that increase of numbers being required for facilitating combination, and thus developing the various human powers.

Science, as we are told, is the interpreter of nature. It reverently inquires, what there is, and why it is that such things are. It listens that it may know. It seeks for light. It knocks that it may obtain communication, its duty being performed when it has recorded the processes of nature and accepted them as true. That department which is denominated Social Science treats of the laws which govern man in the effort for developing his own powers, and thereby obtaining entire control over the great forces of nature, at each step gained turning her batteries against herself with a view to making her subjugation more complete. The object of its teachers is that of indicating what have been the obstacles which, thus far, have prevented progress, and the means by which they may be diminished, if not removed. Careful study of those laws would satisfy:

Nations, that every invasion of the rights of others must be attended with diminished power to protect their own.

Legislators, that their duty was limited to the removal of obstacles to association among the people with whose destinies they were charged, among the most prominent of which would be found those resulting from the failure to recognize the existence of a perfect harmony of international interests.

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Capitalists, that between themselves and those they employ there was a perfect harmony of real and permanent interests.

Farmers, that the road to prosperity for themselves and their children was to be found in the adoption of measures looking to their emancipation from the oppressive tax of transportation, and to the development of the powers of their land.

Workingmen, that the more perfect their own respect for the rights of property, and the greater the tendency towards harmony and peace, the more rapid must be the growth of the productive power, with correspondent increase in their own proportion of the larger quantity of commodities produced.

Freemen, that true liberty is inconsistent with interferences with the rights of others, and that in the most perfect subordination is to be found the road to harmony, peace and freedom.

Free-trade advocates, that the more varied the production of a community the greater must be the commerce in the bosom of nations, and the greater their power to maintain commerce with the world.

Advocates of women's rights, that the road towards elevation of the sex lies in the direction of that varied industry which makes demand for all the distinctive qualities of woman.

Disciples of Malthus, that the Creator had provided self-adjusting laws, regulating the movement of population; that the treasury of nature was unlimited in extent; that demand produced supply; and that the power to make demand increased with increase in the numbers of mankind.

Philosophers, that war, pestilence and famine were the result of man's errors, and not errors of the Creator—the Great Being to whom we are indebted for existence having instituted no laws tending to thwart the objects of man's creation.

Reformers, that nature always works slowly and gently when she desires that man shall profit by her action, and that man would do well to follow in the same direc-

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tion—one of the greatest of all precepts being found in these two most simple words—*festina lente.*

Statesmen, that power and responsibility went hand in hand together; that upon their action depended the decision of the great question, whether those whose destinies had been committed to their care, should go forward in the direction of the real Man, master over nature and master of himself, or decline in that of the mere animal having the form of man, treated of in Ricardo-Malthusian books; and that failure to qualify themselves for the proper exercise of the powers confided to them was a crime, for the effect of which they must answer to their fellow-men, and to Him from whom that power had been derived.

Christians, that the foundation of Christianity and of Social Science is found in the great precept: "All things whatsoever ye would that men should do to you, do ye even so to them."

—From "The Manual of Social Science."

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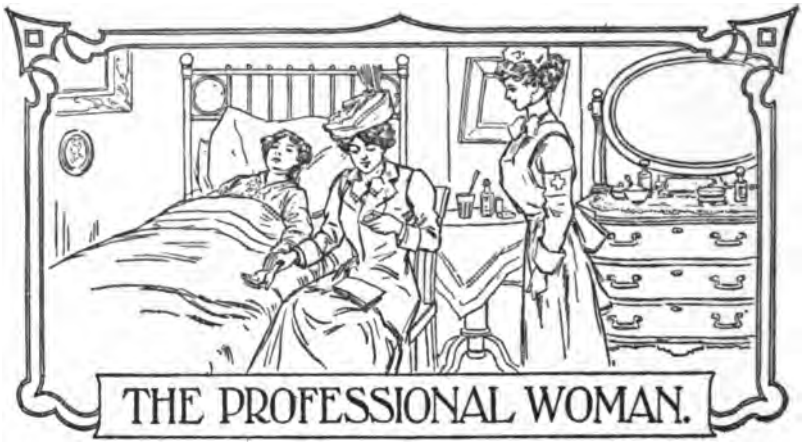

PERSONAL EFFICIENCY AND SELF-SUPPORT IN THE PROFESSIONS

Self-Support in the Professions
Average Incomes and Possible Surplus
Ideals and the Business Basis
Rewards of the Philanthropic Professions
The "Learned Professions"
Woman in Law, Medicine and the Church
The "New Professions" for Women
Social Reform as a Profession
The Trained Nurse and Her Earnings
Women as Teachers and College Professors
Income in the Writing Profession
Painting and Sculpture
Cost and Rewards of Education in Music
The Stage as a Profession
Maximum Salaries and Average Income

THE PROFESSIONAL WOMAN, HER OPPORTUNITIES, HER WORK AND ITS RETURNS IN MONEY

THE PROFESSIONS FOR WOMEN AS MEANS OF EARNING INCOME

(EDITORIAL SUMMARY)

PROFESSIONAL SERVICE AND THE BUSINESS BASIS

WHEN all professions are open to American women, the choice of any profession which must be followed as a means of livelihood, must be considered in its economic relations as well as in its relations as a vocation. In this work, throughout, until the question is of livelihood and self-support is to be considered in its bearings

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on life, life itself is considered as a "vocation," calling always for the formation and expression of the best in character. With this always our "calling" in life, we cannot answer the call if we stop to ask, "Will love and duty pay?" But where we are called to support ourselves, the consideration of what livelihood means to efficiency in any profession is a duty.

We may consider the "learned professions" of the past first, because of their traditional dignity. They were "Law, Medicine and the Church." The first ten years of the Twentieth century opened with 7,399 women as "physicians and surgeons" out of the total of 430,766 women in all the professions, old and new. In ten years there had been an increase of 62.4 per cent in the number of women engaged as physicians and surgeons. The records before and since indicate that the opportunities for self-support, with possibilities of a surplus, are greater for women of this generation as physicians than they are at the bar or in the pulpit.

When the question of self-support is personal and immediate, we must consider immediate opportunities as they are. We postpone or leave to others for the time being the discussion of what they ought to be. Efficiency, depending first on livelihood, begins in ability to make the best of personal initiative, brought to bear on personal opportunities in reach. Hence, even if we are glad to sacrifice ourselves in a chosen profession, we are interested in knowing its possibilities of income, if only as means of continuing self-immolation long enough to become satisfied with its results.

EARNINGS OF WOMEN AS LAWYERS AND PHYSICIANS

AMONG the three learned professions of the Eighteenth century, it is fortunate for those who expect income from the practice of law that they are not generally supposed to be disinterested philanthropists. Hence there is no general hope of success in estimating their unselfish motives on a percentage basis for the purpose of attempting to deduct it from their pay. This practice is not usually attempted with lawyers as it is applied to those in the service of the church as "ordained ministers" or "priests and deacons," or as it may be to physicians, who though they make no open profession of philanthropy, are often so strongly suspected of its practice, that it is said to be a general rule with many to pay their "doctors' bills" only after paying taxes, provided that disagreeable necessity leaves anything for the doctor on the annual settlement. Fortunately for lawyers under the operations of this impulse they are sup-

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posed to be entitled to all they can get, and to be ready to insist on getting it. This might make the law the best of the "learned professions" for women in its relation to income, if, unfortunately, the increase in the number of lawyers—men as well as women—did not keep at least 75 per cent of them waiting for business the better part of their time. While the income of "successful lawyers" is sometimes quoted in tens of thousands; while lawyers who "organize results" for the great business combinations become notorious as millionaires in considerable numbers, it is estimated that the average income of the average American lawyer does not now exceed $1,000 a year, while some of this may depend on success in doing an agency business in loans, etc. Beginning as lawyers in America, not much over 50 years ago, women were in high professional standing at the bar in many States in 1900; they had increased their numbers notably in ten years, and they are likely to double them in twenty years. But in this section our authorities who speak from experience do not encourage women who wish to study law, to make income the consideration. Where the average income runs to or above $1,000 a year, it is usually helped out greatly by teaching and lecturing. The earnings of a woman of recognized standing at the bar may become very satisfactory if she uses this standing as a professor of law in a woman's college or as a lecturer on commercial and parliamentary law for women's clubs. This is the opportunity of the present which makes law worth considering as a profession for women who expect income enough to repay the labor and expense of learning it. Valuable opportunities of the same kind are now used efficiently by women physicians.

While no considerable number of women demand the services of women lawyers, women in the practice of medicine and surgery seem to command support from other women which is steadily increasing. All experienced physicians are apt to tell beginners stories of their difficulties in "building up a practice" which put them in the same rank as Spartans with Franklin when he was cultivating his opportunities for success on water gruel and thinning it to reduce expenses. The successful women doctors of the present have stories of the same kind to tell, after they pass $5,000 a year, as some of them do. Any woman or any man who practices medicine in the spirit of the profession ought to pass $5,000 a year very soon, but for many faithful practitioners, men as well as women, gray hairs may begin to appear before they succeed in passing $500 a year in actual cash collections on bills of perhaps $5,000 or over. The rewards of the "learned professions" in cash receipts are subject to discount continually by "noblesse oblige."

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With this in view we may consider the opportunities for self-supporting women in the church. In doing so, we may reach a definition of the important differences of meaning involved in the words "profession" and "vocation."

THE PULPIT AS A PROFESSION FOR WOMEN

REV. ANTOINETTE BROWN BLACKWELL, who studied theology at Oberlin College in 1846 and was ordained in 1853 as the pastor of a Congregational church in Wayne County, New York, is generally considered the "pioneer woman preacher" of the United States. As women had preached in "colonial times," this, of course, applies only to her regular training and acceptance for the ministry as one of "the learned professions." She did not "succeed financially," nor can the several thousand women, now accepted by churches of various denominations as properly trained theologians, show "earnings" proportionate to the service expected from them. This is not exceptional or temporary, nor can it be understood to apply to women only. All professions which openly involve ideals of disinterestedness or self-sacrifice tend as means of livelihood to the bare "cost of subsistence." As this is their average result, they threaten in a majority of individual cases (without regard to sex) to fall below the "cost of subsistence." In their economic relations, all professions of a religious or philanthropic nature are unstable as means of livelihood. They are "vocations" in the strict sense in which the word was once applied to those who were "called" as volunteers for self-sacrifice. We must thus consider all vocations in which self-sacrifice is assumed as the essential of success, in their relation to this assumption. The church, for the majority of all men and women who are educated for its service as one of the learned professions, cannot promise the economic success of surplus earnings to more than one in the hundred, while for at least fifty in the hundred it would be rash to give assurance of economic success in self-support.

As public lecturers, however, and as "religious workers," American women are now self-supporting in greatly increasing numbers. They are successful as lecturers in every way except in securing continuous income from the profession. As a profession, lecturing hardly admits of calculation on continuous income for even the most successful. As a means of self-support, it is to be considered economically as incidental rather than primary. Public lecturing may be used most successfully in connection with some work, such as teaching, which depends less on publicity and unstable public favor and gives steady returns of income.

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In endowed philanthropic and social work the paid employments give livelihood for their "regular workers." While these are more fully considered elsewhere, it is to be noted here that they have a connection with the professions of religious self-sacrifice which is close enough to determine their economic relations. They do not tend to yield net surplus above subsistence in a measure which answers under economic law to the measure of effort, realized through increasing efficiency. They are so far exempt from the economic laws of business that those who undertake them professionally cannot increase opportunities for income in them by personal efficiency, except under the same limitations which prevents the ministry as a "learned profession" from yielding an average of surplus above livelihood.

SELF-SUPPORT FOR WOMEN IN MISSIONARY WORK

WOMEN have created a vocation for themselves, however, in missionary work, of which, for several thousand, self-support is an incident of the vocation. American women, now working as missionaries in other countries, are paid salaries which make them for the most part as nearly self-supporting as they would be in charge of congregations at home. They are really "in the ministry," whether or not they have received the college or university degrees which admit them to the church as one of the "learned professions." They probably equal the average earnings of American teachers, reported in 1912 by Dr. P. P. Claxton, United States Commissioner of Education, as averaging not quite $500 a year.

Writing in 1910, Miss Helen Barrett Montgomery says that "save only one" all the demands made by the Seneca Falls convention of 1848 for women, have been granted in America. While the exception is not stated, the reference is probably to universal suffrage. It is more important in this connection that when writing an "outline study of fifty years of woman's work in foreign missions" under the auspices of the Central Committee on the United Study of Missions, Miss Montgomery connects the Seneca Falls "Woman's Rights" convention with the organized work of American women in missionary appeal to women in all other countries. Her review, published under the title of "Western Women in Eastern Lands," celebrated the "jubilee year," or semi-centennial of the general movement of American women as liberators for women in other countries, especially in the Orient.

In summarizing the results after fifty years, she shows that

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in the United States and Canada, thirty-six prominent missionary societies, organized and controlled by women, had published 63,075,615 pages of literature. At the end of the first decade of the Twentieth century, their work chiefly in Asia and Africa, supported such "American institutions" as orphanages, dispensaries, hospitals, colleges, high schools, boarding schools, village schools and kindergartens, the total number of their schools then reaching 6,154, with 11 colleges and 329 boarding and high schools for women and girls. The annual expense then ran to $3,328,000. Among results now familiar are Chinese, Hindoo and Siamese women, educated in literature or in special sciences far beyond the average of European women of the aristocratic classes in the Eighteenth century. During the first ten years of the Twentieth century, the Federation of Women's Clubs in America extended its organization to the Orient. The first women's club was organized in Siam in 1907, with the Princess Chert Chome as its president. "There seems to be some subtle connection between Christianity and clubs," Miss Montgomery writes, "for no sooner do women come under the influence of the missionaries than they long to form a club of their own." In illustration, she mentions "an annual congress of mothers" in Portuguese West Africa, which some mothers "walk several hundred miles to attend." They "talk on home hygiene, how to bring up babies, and all the dear, homely topics women discuss when they get together." Miss Montgomery (whose knowledge of husbands may be scientific) thinks this perhaps "the most amusing instance of the revolt of mother" in the entire missionary field and concludes that it "is a most surprising thing that the husbands of these women permit them to leave home for such a purpose."

Considered apart from its salaried positions and everything peculiarly modern in the spirit of civilization, the mission work of women for humanity dates far back of the beginning of the Civil War period in America. Since the time of Thekla and Dorcas, the influence of women has been pervasive in mission work, and perhaps never more pervasive than during periods when it was most subtle. Such work as was done by the sisterhoods of Europe in the Middle Ages did not reveal what we now consider the missionary spirit until after the invention of printing, the use of the mariner's compass and the discovery of America had fixed the period for the beginning of modern times, which, as they now "abolish distance," bring all the countries of the world nearer together than were England and France or France and Spain during the Fifteenth century. The Sister of Charity, as she shows

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the missionary spirit in which women go wherever they can help the suffering, is now confined by the boundaries of no country. In the Twentieth century women, Protestant and Catholic, are at work for humanity wherever the worst in the inheritance of the race shows in the worst suffering and greatest need.

The organization of "Dorcas societies" in Eighteenth century England had extended to the United States under the administrations of Washington and Adams. The organization of women's mite societies was becoming a habit in the United States before 1800, which Miss Ellen C. Parsons gives as the date of the organization of "The Boston Female Society for Missionary Purposes." This gives Boston deserved credit for the first American society of the Nineteenth century which includes the definition "female" in its title. As the independent missionary spirit had asserted itself among American women, however, the records of Boston at a much earlier period, credit its strongest manifestations to Quaker women who, during a considerable period of well-known Colonial history, were often much more obstructed in their home missionary work than our women missionaries now are in Asia and Africa.

INCOME FROM THE "NEW PROFESSIONS"

EDUCATED women are much disposed to carry the "missionary spirit" into all the new professions which are open to them. The idea of working "merely for money" is repugnant. They would rather select work for its elevated or benevolent character than for its possibilities of yielding surplus income. This is essentially right, but perhaps as a finality, any person, man or woman, who has a "high ideal" might say this: "I do not hold my ideal for purposes of converting it into income; it ought not to be figured on by any one else in subtracting from my earned income as long as I do not calculate on it as an asset, entitling me to draw more than I earn."

Employments of many kinds now require longer time spent in education and in special training than the Eighteenth century required for the three learned professions. As new professions are created by endowments for philanthropic work and social service, they are still practically on the same base as the "religious vocations." They may yield livelihood as the average, with comparatively high salaries paid the best managers for the same executive ability as a "popular preacher" shows in the management which puts his church on "the best financial basis." As a paying profession, however, philanthropic work in all the vocations it offers trained women, does not yet promise them the same

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opportunities for net surplus which equal efficiency promises in "trade and transportation." The philanthropic professions "do not pay" on the business basis. As this statement is made from tabulated averages of numbers employed and their incomes, the importance of the leading professions for women have this order as measured by numbers engaged and gross amounts of money involved in total payments: "Teachers and professors in colleges, musicians and teachers of music, artists and teachers of art, physicians and surgeons, actresses, singers and professional entertainers, professional literary workers and scientific specialists." Besides these professions, there are a great variety of others grouped as "miscellaneous." The total number of "women in the professions" in the United States for the first two decades of the Twentieth century may be estimated as likely to increase from not quite half a million in 1900 to over three-quarters of a million and something less than a million.

If employment in the professions were on an economic basis, the income averaged during a professional lifetime would give, over and above a livelihood, an average surplus proportionate to the length of time necessary for special education as actually realized in efficiency. If a profession requires fifteen years in grammar school, high school and college, four years of special training in a special school, and from four to six years "practice work" and post-graduate work during which, as an apprenticeship, nothing more than a livelihood is to be expected, this term of perhaps twenty-five years in preparation ought to count for all it is worth in producing surplus afterwards. It does nothing of the kind, however, for either men or women in any profession on its averages, nor is it likely to do so.

In choosing a profession for self-support, with possibilities of final surplus, we ought to consider "what we can afford." If we can afford from a third to half the "average expectation of life" in educating ourselves for what we wish to do, it is ourselves we are educating and there is nothing better for us in life than the best education for ourselves. But it is now, and it will remain, a principle of marketing the results of higher education, that the higher it goes above the average market demand, the more difficult it is to force it on the market. If it rises at all above the market demand, it must be forced on the market in that measure. Efficiency in its most difficult form of managing ability, is called for in creating or forcing market demand. Hence the choice of a profession is a personal affair for every woman in a double sense. She has primarily a right to make her choice as

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she can afford it, regardless of the market demand and of the "rewards of the market." Beyond this she may add to efficiency in its ordinary sense, that of the manager, who learns to control not only persons in the best way, but circumstances and conditions in the best way. In the professions, as in business, when income begins to rise above $1,200 a year (or we might take the average for American public school teachers of both sexes and say "above $500 a year") it is a result of efficiency in management, shown in rising above conditions of the market, "in terms of money." The man or woman who expects from $5,000 to $10,000 a year from any profession, old or new, is not really expecting it from the profession, but from himself or herself.

The ninety-five chances in the hundred in the best paying professions are for incomes averaging not over $1,200 a year. As a matter of business, if surplus from the work of a lifetime is to be considered, consider this in comparison with means of income in employments which are more nearly on the "business basis." But in making the final decision, with livelihood assumed as secured by competency and willingness to earn it, every person has a right to consider the rewards of life which "money cannot buy" or pay for. As a finality, these only are important! But, for the uses of this world, personal efficiency in any profession, no matter how noble, ought to mean pay equal in value to the value of the service rendered. Managing ability may realize this. Otherwise the higher the profession rises in "ethical quality" above the market demand, the less the market gives it in cash.

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THE ADVANCED WOMAN AND HER WORK

By MARY GRACE WORTHINGTON

Associate Director and Supervisor of Field Work, the New York School of Philanthropy

WOMAN'S NEW PROFESSIONS

IT IS far from being true, as is so often said, that it is only the college woman who is not satisfied to spend her time in aimless pursuits under the protection of her family. Dissatisfaction is spreading to women in every class of life. We hear that a revolt against aimless lives is going on among the British aristocracy and not only among the "suffragettes," for, according to such an authority as the producer of the famous plays of the Oxford University Dramatic Society, a revolutionary movement is taking place among the society young women, who will no longer consent to do nothing.

"It is a great tragedy," he says. "There really is not room enough for them all on the stage, however capable they may be. The stage of late has been recruited largely from the leisure classes, and is better for this; but the training of the society girls is more tedious than in the case of others. The aristocracy, by reason of their assured position, are more careless in their elocution than other classes. Noblemen do not, as in olden times, tie their sons and daughters down to correct pronunciation. They are also less careful of deportment."

On our side of the Atlantic we have a book given to the subject called "The Passing of the Idle Rich," in which Mr. Frederick Townsend Martin, himself a "life-long member of the superlative rich," says that today in New York "the girls of our class" cannot read the newspaper without learning the fearful lesson that "their fathers are despised by the people and their mothers are suspected by the women of the nation." "Ridicule, slander, sarcasm

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and obloquy are poured on us day by day," he says. "It is a fearful thing for a young girl to be brought up to womanhood in an atmosphere like this. It must breed either careless, heartless indifference or a spirit of discontent." "Idleness is doomed as a vocation," he says; "even in the social world, it is becoming unfashionable. Not so very long ago in the fashionable world of New York it was considered bad taste (in fact, it was a decided breach of etiquette) to inquire among the men of your acquaintance what anybody did for a living. Within the past five years there has been a very decided change in this respect, and I constantly hear that very question asked, without rebuke, in the most fashionable clubs of the city."

This intense restlessness that has descended upon women all over the world means that they are no longer content either to be amused or to be put to work, or to profit by the work of others with no knowledge of what is actually happening to them. Not only does the modern woman wish to understand her own environment, but she has begun to see that if things are not entirely right for her, they are worse for others, and that she can do little to improve conditions until she has acquired knowledge and experience. The best and quickest way to achieve this result is to engage actively in some kind of useful work. The choice of an activity is a difficult matter, and women need help in learning what are some of the specific opportunities offered to them; how they can prepare to fill them, and in general how they can use what training they already possess. The employments open to women are so many and of such various kinds that a list of them without comment would present a formidable array.

WOMEN IN PUBLIC OFFICE

In the Federal, State and Municipal service there are many openings. Women are employed in the Treasury Department, Department of Agriculture, Government Printing Office and the Department of the Interior, and as technical clerks, government translators, stenographers, statisticians and investigators. In the Federal and State bureaus of labor and immigration much useful work can be done by women. In 1911-12 a woman was at the

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head of the New York Bureau of Industrial and Immigration, and there are numberless problems in these and other Government bureaus that are waiting to be solved by trained investigators before it is known what improvements are vitally important. Almost all women are specially interested, and rightly so, in the hours women are required to work in different industries and trades, and the wages they are paid; in all matters that affect children's welfare and in the proper enforcement of existing laws touching these subjects.

For information in regard to Federal positions and the dates upon which examinations are held, it is necessary to write to the Civil Service Commission at Washington, and for State or Municipal positions to the Civil Service Commission of the State or City in which the applicant wishes to work. Examinations are necessary for all such positions, and it is wise to take the examination a year or so before an appointment is desired.

WOMEN IN MUNICIPAL RESEARCH WORK

THE people most opposed to the full enfranchisement of women, even the anti-women-suffragists, admit that an interest in municipal affairs can perhaps safely be allowed to women.

This opens a wide field, for municipal interests in any community are as broad as the activities of that community. Mr. William H. Allen, Director of the Bureau of Municipal Research in New York, defines the term Municipal Research as "a search for facts that concern municipal welfare, with special reference to governmental responsibility for conditions." "In the course of four years," he says, "the workers in the New York organization have found it necessary to study infant mortality, truancy, milk inspection, physical examination of school children, dock leases, ferry costs, tenement house administration, budget-making, hospital management, park revenues, loafing employees, division of hospital funds, charter-making, public baths, school reports, city debt, playground management, hospital helpers, highway repairing, police supplies, etc."

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Probation Work, Child Saving, Public Education, Conservation of Health, Recreation, Housing and Police Reform; in fact, anything that affects the welfare of the city and its dwellers offers opportunities of work to women.

It ought not to be necessary to say that every woman should know the laws that control the activity in which she is interested; who are the public officials concerned with such activities; whether they are doing their duty in enforcing the laws; and, if not, what their special difficulties are and what interests are opposed to their honest enforcement. It is infinitely more effective to work through and with government officials than outside them, and it is to be hoped that women, with their increased interest in their political enfranchisement, will not make the mistake that many are making and consider our municipal governments too corrupt to be co-operated with. If our city governments are corrupt, there can be no far-reaching improvement until the more enlightened citizens bring their influence and their enthusiasm to bear on the public official, so that he will be encouraged to be honest and do his duty, and not be held accountable by, and responsible to, only the worst element in the community.

HOW TO LEARN PHILANTHROPY

Women with a college education living at home and unable to enter into active work could be of use in preparing a manual of the laws of the States or towns, affecting women or children, or on industrial questions, such as employee's liability for accidents, and how these laws are operating, or a report on any civic or philanthropic subject that would be of use to the community. In this way, there would be scope for individual initiative of a very valuable kind, as such studies would show the necessity of some special investigations, which, in their turn, would lead to the eventual alteration and improvement of existing conditions.

For the woman living in the small towns who wishes to be active, there is often everything to be done. She should first of all acquire a knowledge of the town itself;

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of the housing conditions; of the industrial occupations of the men, women and children who live in the houses; the conditions of the factories and stores in which they work; their hours of work, their wages, their water supply, their food, the education they are given; in short, information on any question that affects the community as a whole.

Let any woman study any one of these subjects and she will soon find something that needs to be done. Her endeavor should be to make her work useful to the persons responsible for the existence of such conditions and do her best to induce them to see the necessity for the needed improvement.

For instance, when facts have been gathered that show a necessity for action, bring these facts to the attention of the persons in authority; it may be the Mayor or the Chief of Police or the Commission of Education; and let the official know that a certain number of people believe it to be their individual responsibility as officials to act in the matter. The only means by which every person in the whole community is reached is through the operations of government. It is also wise to inform the public of the pressing needs of the city by interesting churches and clubs of all kinds, and inducing them to work together for a common cause.

The charitable agencies at work in a town should also be studied to see if there is not a duplication of work and conflict of plans. An effort should be made to induce these societies to co-operate and exchange information.

One of the most useful things to work for is the creation of a confidential exchange where records can be kept of the work done by agencies for the help of every person in need. A successful exchange of this kind is used by eighty agencies in Boston. It is one of the departments of the Associated Charities of Boston who explain that "it helps the charitable inquirer by telling him confidentially the plans which have already been tried in behalf of the family he wishes to help, and puts him in touch with the other persons who may be interested. It helps the poor by protecting them from unnecessary visits of inquiry." Unfortunately it is difficult to induce people to see the wisdom of this plan.

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It goes without saying that the working woman should be actively concerned with the conditions under which she works, her hours of labor and her wages. For the women who are supported by the work of others, there is ample satisfaction if they realize the responsibility of their position, but women should not allow themselves to be kept in ignorance of the means by which their husbands and fathers are making the money which supports them. Very often an active interest in the family business will be strongly resented, but if woman will take enough trouble to learn what is being done in such businesses in other places for the benefit of the employees and the community and proceed slowly with tact and reasonableness, they will in the end make an impression. If fathers, brothers and husbands would only take the feminine part of their household more into their confidence and give them work to do, they would find their daughters less anxious to leave home, and their wives less anxious to be amused. At any rate, it is a woman's duty to assume this responsibility when she can, without making too much domestic unhappiness.

SCHOOLS OF PHILANTHROPY AND CIVICS

If a woman finds she needs help and advice or information where to secure the necessary literature on any subject, she can write to her State University or to any of the schools of civics or philanthropy.

Women's clubs can do very valuable work, and they can be made especially useful, in places where women do not as yet vote, in bringing before the public the concerted action of the women of the club in regard to any question of importance.

For women who have had special training there are research scholarships given in some of the Schools of Philanthropy where investigations are made into present living conditions in the United States. Such positions are also to be found in the State and National Bureaus of Labor, and in some of the private organizations, such as the Child Labor Committee, Consumers' League, Russell Sage Foundation of New York, and the Woman's Trade Union League. Applicants for these scholarships need not neces-

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sarily be college graduates, although preference is usually given to them; but they must be women who have had experience and proved themselves to possess the power to collect information accurately and have the ability to think clearly. It is the exceptional person who can do research work well.

OPPORTUNITIES FOR INCOME FROM SOCIAL SERVICE

In social work of all kinds the opportunities for women to use whatever training they may have, are many and various. Such societies as the Organized Charities, Child Saving agencies, Medical Social service, Settlement, Rent Collecting, etc., are glad to have volunteer as well as paid workers. The former, under the direction of the heads of departments, receive valuable training in return for the service they give to the organization. Organized charities, through their belief in co-operation and their endeavor to supply the community with the reforms it most needs, offer positions of great responsibility. Through their relief agencies, where the needs of each family is considered as a separate problem, the student of social conditions is given an excellent clinic experience in the effects of poverty in the homes of the people and the methods used to rehabilitate such families.

In Settlements, the worker learns to know a particular neighborhood; she becomes familiar with the industrial life of the people; with the opportunities for education and recreation and the political conditions within the districts. Social knowledge, if it is to be valuable, is acquired slowly by doing some special piece of work which entails friendly intimacy with the people and an understanding of their home surroundings, and by absorbing the cumulative experience of the people who have most knowledge of the subject.

Every woman who has leisure should do something, and if unable to give a great deal of time to outside work, she can volunteer to give a regular number of hours to the agency in her town that seems to her to be doing the most useful work. At first the workers may not seem anxious to have her, but if she is businesslike and helpful, she will

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soon find ways in which she can be of the greatest help. It must be remembered that work of this kind is not easy, and a woman who goes into it must have patience and tact and, above all, the social spirit with a desire to be kind, sympathetic and helpful at the cost of a great deal of time and energy.

It is now rather difficult to get a paid position as a social worker without some special training.

The training of men and women for these positions is a new departure in the field of education. The New York School of Philanthropy (105 East Twenty-second Street, New York City), the first school of this kind, was founded in 1898. There are schools for the training of social workers in other places, including Boston, Chicago and St. Louis. Courses in social work are given in the University of Pennsylvania, and there is a Training School for Social Workers in Philadelphia. In other places, some of the larger organizations have classes by means of which they instruct their employees and volunteer workers. These schools are social trade schools, where the methods expounded by the lecturers in the class room are directly applied, whenever possible, by the student in the performance of task and actual practice work among selected groups of men, women or children.

SOCIAL REFORM AS A NEW PROFESSION FOR WOMEN

For instance they are taught how to collect information on immigration, child labor, the industrial condition of certain groups of people on any subject that touches our common life and how to interpret, tabulate and use the facts so collected. By such means these schools aim to give the students some understanding of the economic principles of social work, to teach them to think about the underlying causes that have created our present system, and what are the effects of this system for good or for evil on the community.

Suppose we are considering pauperism, we cannot get very far by ourselves in our unaided contemplation of the beggar in the street or the inmates in the almshouses, or the poor in their own homes. Before we can use our own

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observation usefully we must study the past history of pauperism and learn what are the newer views on the subject. To illustrate this point, let us take the opposing beliefs of people who have for years studied the causes of poverty.

Professor Bernard Bosanquet, Professor of Moral Philosophy in St. Andrews University, in an article in the "Sociological Review," says that the majority report of the Poor Law Commission in England "proceeds upon the principle that when there is a failure of social self-maintenance, that is a defect in the citizen character or at least a grave danger to its integrity; and that, therefore, every case of this kind raises a problem which is 'moral' in the sense of affecting that whole capacity of self-management, to begin with, in the person who has failed; and secondarily in the whole community so far influenced by expectation and example." This is one view.

Prof. Edward T. Devine of the New York Charity Organization Society, on the other hand, says: "The question that I raise is whether the wretched poor, the poor who suffer in their poverty, are poor because they are shiftless, because they are undisciplined, because they drink, because they steal, because they have superfluous children, because of personal depravity, personal inclination and natural preference; or whether they are shiftless and undisciplined and drink and steal and are unable to care for their too numerous children because our social institutions and economic arrangements are at fault. I hold that personal depravity is as foreign to any sound theory of the hardships of our modern poor as witchcraft or demoniacal possession; that these hardships are economic, social, transitional, measurable, manageable. Misery (destitution), as we say of tuberculosis, is communicable, curable and preventable. It lies not in the nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our politics, our industries and our business."

Mr. and Mrs. Sidney Webb, English writers on economic questions, also believe poverty to be a disease of

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society. So thoroughly do they hold this view that they not only think it can be largely prevented by changes in the administration of government, but they prepared a bill for the prevention of destitution, in which they formulated the proposed changes by which they believe it can be accomplished.

We have seen that women are not content to be idle; that it is even becoming unfashionable; that almost every kind of work is open to them; that municipal affairs, which make up the largest part of every-day life, are considered to be a conservative feminine occupation; that the interests of women and children belong to them by birthright; that it is their responsibility to see that the working conditions of themselves and others reach a high standard; that they must train themselves for what they wish to do, and that, above all, they must give up the know-nothing pose and make themselves well-informed citizens.

Mary Grace Wallington

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HOW WOMEN SUCCEED AS LAWYERS*

By WINONA BRANCH SAWYER (Mrs. A. J. Sawyer)
Attorney-at-Law; Author of "The Legal Profession for Women," Etc.

THE Constitution of the United States is to woman as an Emancipation Proclamation, in that it erects no barriers, imposes no limitations, sanctions, no discriminations on account of sex. Tacitly implying the perfect equality of man and woman as citizens, alike entitled to life, liberty and the pursuit of happiness, its very silence concerning the status of woman is an eloquent pleading in her behalf. * * *

Our country is pledged to a mission of justice to the individual. There is no forcing back waters of this tide, no "thus far and no farther." Those who attempt to close the flood gates, to repair the old-time dykes, are wasting precious time which might better be improved in accommodating themselves to the requirements of the age. The undertow of this current has been undermining and sweeping away the accumulated debris of custom and tradition. The prejudices of race and religion have gone, and the disqualification of sex is disappearing by the free opening up of all professions to meritorious applicants. * * *

Perhaps you recall some early morn after a night of storm and darkness, how the first gleams of light struggled through scarcely perceptible rifts in the clouds, closing and reopening as the billowy curtains of the night were swayed by the lingering tempest. Anon a roseate hue would tinge the receding clouds, then spread and change until the many colors were blended into clear effulgent light, and the golden sun looked from the dazzling sky. Then the whole stretch of earth became eloquent with voice of man and bird and the hum of industry.

Such has been the breaking of dawn to woman, after her

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long civil night. The Sapphos and Cornelias, the Esthers and Hortensias, were only fitful gleams amid the surrounding shadows of superstitious customs. From the age of chivalry, which tinged her career with the rosy light of sentiment and love, the changes were rapid. Great rays of light, like Queen Elizabeth, Madame de Staël, Hannah More and Florence Nightingale gleamed above the horizon. The legal fictions and the guardians of her person and property melted away like the mist, and the Nineteenth century ushered in a day of life and activity for woman in every department of art, science, literature and the professions.

STATUS OF WOMEN AT THE AMERICAN BAR

THIS achievement has not been instantaneous. No "open sesame" has miraculously placed within her reach this accumulated wealth of all vocations. No alchemy has transmuted the base elements of ignominy and degradation to the noblest types of respect and equality. Woman has not obtained a place in the profession by "demanding her rights," as Shylock contended for his pound of flesh, but like Portia, by unfolding the harmony and the correlation of legal and equitable claims.

The present recognizes that the sphere of women is no longer a mooted question. Merit has no sex; and the meritorious lawyer, man or woman, who deserves success, who can both work and wait to win, is sure to achieve both recognition and reward.

Of the three so-called "learned professions" which are necessities of civilization, the legal profession has been perhaps the most reluctant to swing open its portals to admit in fellowship the former "pariahs" of legal procedure: nevertheless these majestic gates have in hundreds of cases responded to the reiterated taps of a woman's hand. In some States requests for admission to the bar were unheeded, and the dockets are tarnished by the lawsuits which ensued ere the struggle for recognition was ended. Even supreme courts and legislatures have been importuned for opinions and special enactments, that woman might waive the custom of proxy, and stand *in suo*

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jure, in the presence of the ermine. The woman lawyer has ceased to be a novelty. The United States inaugurated her reign, and like all American inventions, no matter how ultra and radical the innovation may appear, the indorsement of the inaugurator is a sufficient guarantee for its propriety and legality. * * *

That the proportion of women engaged in the law is less than in the other professions is, in a measure, due to the peculiar requirements of the law. Woman may be the weakest in this profession, but in it she lifts with the longest lever the social and legal status of her sex. A certain sentimentality concerning sex, supplemented by her innate dread of criticism, are the two monstrous lions that intimidate her at the entrance to the Palace Beautiful.

EDUCATION NEEDED BY WOMEN AS LAWYERS

Also it is no trifling education that is needed for successful competition in this profession. The ramifications of the law are infinite, and the successful lawyer must be versed in all subjects. The law is not a mere conglomeration of decisions and statutes; otherwise "Pretty Poll" might pose as an able advocate. A mind unadapted to investigation, unable to see the reasons for legal decisions, is as unreliable at the bar as a color-blind person in the employ of a signal corps. The woman lawyer who demands an indemnity against failure must offer as collateral security not only the ordinary school education, but also a knowledge of the world and an acquaintance with that most abstruse of all philosophies—human nature. She must needs cultivate all the common sense and tact with which nature has endowed her, that she may adjust herself to all conditions. She must possess courage to assert her position and maintain her place in the presence of braggadocio and aggressiveness, with patience, firmness, order and absolute good nature; a combativeness which fears no Rubicon; a retentiveness of memory which classifies and keeps on file minutest details; a self-reliance which is the *sine qua non* of success; a tenacity of purpose and stubbornness of perseverance which gains ground, not by leaps, but by closely contested hair breadths; a fertility of

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resource which can meet the "variety and instantaneousness" of all occasions; an originality and clearness of intellect like that of Portia, prompt to recognize the value of a single drop of blood; a critical acumen to understand and discriminate between the subtle technicalities of law and an aptness to judge rightly of the interpretation of principles.

No more is required of woman than of man, for it is said: "God made her to match the men," not rival them, but perhaps not one in ten of the men who enter the legal profession succeeds, and not one in fifty of these attains any degree of eminence.

It is premature to attempt to judge of the effect of women lawyers on the bar, for as a class they are yet minors. The universal verdict concerning their reception by their brothers-in-law is that of courtesy, kindness and cordial welcome. * * *

DEMAND FOR WOMEN LAWYERS

In regard to the demand for women lawyers, it must be confessed that in the great mart called the world, where all classes of exchangeable things are regulated by the one universal law of "demand and supply," the "calls" for Helens and Cleopatras and Eugenias exceed the demand for Portias and Deborahs and Hypatias. Woman herself must create a demand for her talents, by a broader education, by giving less attention to petty details of life and more attention to those of vital importance, by outgrowing the chrysalis of the butterfly, to enter the realm of a bold thinker. Insofar as women prepare themselves for lives of increased usefulness, broadening in every way, they receive recognition.

Winona S. Branch Sawyer,

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WOMEN AS PRACTICING PHYSICIANS

By HARRIOT K. HUNT, M. D.

Author of "Glances and Glimpses, or Fifty Years of Social, Including Twenty Years of Professional Life"

IN A few years the medical profession will be equally shared between men and women; public opinion is fast tending to bring this about. Now we would forestall a question which will then unavoidably arise. Is the health of woman improved by this innovation? Normality is not, but feeble, suffering women are. But look at the mother of the present and the children who are to become mothers, and ask: What have we a right to expect, when the majority of male physicians let their female patients remain in ignorance of the physiological laws, whose observance can alone keep them in health and enable them to transmit it to their children? On physicians, therefore, rests the responsibility of the diseases of the future. The faithful female physician of that day must not be expected to cure maladies transmitted from the present, which the male physicians of the present will have rendered incurable, by having neglected to prevent. The patient calls in her doctor for advice; he gives her treatment. She asks for bread, and gets a stone. She wants a homeopathic globule of permanent prevention; he waits till tendencies ripen to disease, and then gives her an allopathic dose of temporary cure.

I do not wish to have it understood that I include all physicians in these strictures. There are exceptions who are all that can be desired, physicians I only know through their patients—very true mirrors of them! Some I found to be noble and faithful men who had awakened thought; counseled the well; healed the sick; instructed the convalescent in the laws of their maladies to enable them to avoid relapses and inspired their patients with religious trust. Such physicians are blessed by Him who was the

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Great Physician. They are an honor to the profession, and, in their respective towns, are recognized as such; though I was not by them, for if I had had cholera, hydrophobia, smallpox, or any malignant disease, I could not have been more avoided than I was; and I can say that the clergymen generally, did me the honor of placing me in professional quarantine as scrupulously as the doctors!

The quality of homes are labeled on children for the teacher to read. In like manner the quality of physicians is labeled on patients. The continual proof I had of this fact impressed me with a lasting sense of the deep responsibility attached to the medical life. Weak, discouraging, depressing physicians, were seen in weak, discouraged, depressed patients. I shall, hereafter, throw out some random hours I had with patients, for it is my purpose to awaken public thought to the positive need of women entering the profession. * * *

WOMEN PHYSICIANS AND THE CURE OF SINS

THE myriad mysteries of sin are laid bare to the medical practitioner. They are the fruitful causes of suffering. Ah! what need has that practitioner to be a woman, when the patient is a woman wearied, saddened, and broken-hearted with sicknesses, mental and physical! What need is there of the feminine element, when the sins and sorrows of a woman are to be disclosed for the first time; when frenzied memories require soothing; the causes of suffering to be kindly opened and explained, and the remedy to be carefully pointed out! Diseases of women have been treated by us which few male practitioners could have treated, not only because they were beyond the reach of mere medication, and had no nomenclature in the list of maladies, but because the male practitioner could not have drawn their diagnosis, without that confession from the patient which could not be given in most cases with delicacy except to a woman. Here were women whose spiritual sufferings have at length poisoned their physical organizations; perhaps women who had loved with all the strength and fervor of their natures, and whose love had changed to agony at the revelation of the infidelity of the object of their affections. These causes

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often produce physical disease. Must not the "balm for distempered minds" be among the medicaments for such diseases? Will the women who suffer from them, confide their corroding sorrows to any but those of their own sex, if even to them? I have known love betrayed by a worldling, and the sufferer, sinking in a decline, has come to a woman, who dared say to her, that property had attracted to her side a selfish, heartless man, who had deserted her because her father, then reputed wealthy had become poor; and thus rescue her from a hopeless malady by arousing her womanhood and awakening her self-respect. Such are often the diseases the physician is called upon to treat, and such must be the ministrations to a mind diseased. Dosing is of no avail. The medicine, and the diagnosis, are both above the region of physics, in the domain of metaphysics. I do not deny that there are some male physicians in whom the feminine element is beautifully developed, who through faith in something higher than medication, are fully competent to treat such maladies. Nor do I deny that there are a few male physicians who are the confidants of their female patients. But they are few. No male practitioner can demand it as his right that a woman shall make him her father-confessor; nor is it his office to probe wounds in a nature with which his is not sexually identified. Women of refinement and purity will generally reserve their confidence for those of their own sex. There must be always oneness between the doctor and the patient. The prevailing idea as before remarked is, that the doctor is to cure the disease. It is not so. The doctor and the patient together are to cure or mitigate the disease. They must be coworkers. In order to be so, there must be the fullest—the most cordial sympathy and frankness between them. It is rarely that this can be so between a male physician and a female patient. Therefore, the female physician is the physician for the female patient.

This is but a hint, but it may be of service not only to those who are gathering facts and arguments to prove the necessity of medical women, but to all women who are entering the profession. Let them remember that medication is second and not first. Let them study to be physicians of the soul. Let them remember that the souls of

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patients grow strong through struggles with mental tendencies and conditions. Bodies are worn with pain that spirits may be purified. Holy unions within,—reconciliations of jarring elements in the mind,—have often broken up external maladies. Diseases are often the result of departures from duty or law. It is for the physician to win the patient back to normality, to duty, as the first and most powerful means of cure. Medication alone is not to be relied on. In one half the cases, medicine is not needed or is worse than useless. Obedience to spiritual and physical laws, hygiene of the body, and hygiene of the spirit, is the surest warrant for health and happiness. It is only the quacks of the profession, emulous of the quacks ostracized by the faculty, who put their trust in dosing. The true physician knows better. Let the woman who has newly entered the medical life remember that she must inspire her patients with hope and courage from her own experience, and thus allay their fears and strengthen their hopes. She must live so true to physical laws herself that her example may enforce confidence in them. She must always show the warmest, the most affectionate, sympathy with them. There are those to whom she must only manifest it silently; a pressure of the hand, a look of tenderness speaks more than language. Perhaps they may be those whose maladies are issuant from the soul—whose diseases are the result of some spiritual anguish. They must be approached with the sympathetic love that melts the ice of their reserve to tears. Such tears are the flowings off of the frost-bound freshet of sorrow. They presage the subversion of morbid feelings, and promise a mental state in which the patient can accept the trials as a wholesome discipline. These are the opportunities for which the female physician must watch. The hour of tenderness with the patient is the hour for reason with the physician. She has then an opportunity to teach her patient the value of her existence; these seasons are the golden opportunities in a medical life. Physicians are more or less successful in proportion as they intuitively discern and judiciously use these opportunities.

Heart experiences, whose evidences are broken down constitutions, are all around us. They take the forms of

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fevers, spinal affections, neuralgia and such like according to hereditary organization, or temperamental condition. Their causes are distinct from them. Nostrums are in vain unless these are recognized, and without their recognition there cannot be a clear diagnosis. Yet, from male physicians the cause of the diseases of women, as well as the extent of those diseases, are often concealed! Hospitals! If you could speak how you would startle us! * * *

I was much troubled with my medical reading. It did not seem to meet my cases. Sometimes I found myself querying. Why are my cases so different from those recorded in the books? Why cannot the books determine symptomatic conditions by the eye, the tongue, the pulse? True they did determine symptoms by the state of tongues and pulses; but I soon ceased to place reliance on these indications, finding that transient circumstances, fleeting emotions, a thought, a fear, an angry feeling could alter them. I was often puzzled, and wished more women were in the profession that we might compare notes and talk the matter over. My desire on the subject became intense, for the more thoughtfully, quietly, and carefully I examined my cases, the more was the conclusion forced upon me, that the false position of our sex had much to do with their diseases; and that as both sexes were suffering, both sexes must come to the rescue:—masculine women and feminine men, if you like that order; I do not; but I like to see men and women helping men and women.

WOMEN AS PHYSICIANS FOR MOTHERS AND CHILDREN

OFTEN, in investigating desperate cases, the character of the sufferer's home has given me more courage than all the pharmacopœia could offer; and the pulse and tongue have lost their importance, when I knew all was well there. "What is there in a name?" Ah, what is there not in that name! What quadruple light beams in the four letters of that word, Home! It shines above the gates of a sanctuary where a great and silent power, a power made up of myriad influences, subtle and intangible, "trifles, light as air," molds characters which keep their august serenity and unsullied beauty in spite of all external things. Had we true homes, we might have health and

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peace and Eden. It is to this point that philanthropists must be attracted. No other panacea can cure the terrible maladies of our social system. I cannot weary a lover with the praise of his mistress, for her grace and loveliness are ever his fondest themes; nor can I weary the lovers of home with eulogium of what their hearts hold dearest. It matters little whether the home be rich or poor, large or small, sumptuous or humble, if it is filled with love, peace and joy; for surroundings are not centers, nor wealth, life. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. * * *

Every child, as well as adult, has a health-instinct; this instinct points to what is appropriate and guides to what is necessary. The true mother recognizes it; she feels what is, and what is not, for her child's good. She does not treat one child as she does another, for their temperaments may be different. She respects this health-instinct even in an infant. She takes it as her guide through all the subtleties of different organizations and various idiosyncrasies. It counsels her in her children's early maladies, regulating even the temperature of a bath. If children could be aware of the wrongs done them in infancy, how the press would teem with works on abused, neglected childhood. Infantile diseases are manufactured by ignorance in regard to food and clothing, by conflicts between the nursery and the parlor or management and maneuvering to preserve a position for the little ones similar to that of some rich neighbor! Nature is scarcely dreamed of in connection with babyhood; carminatives and narcotics are bought freely and the poor babies' cries when the drugs are poured into their tortured stomachs are soon forgotten. Their physical systems, stimulated and paralyzed, soon lose their recuperative power, and a pitying Providence removes them by thousands. It needs a Sinai voice to arouse mothers to thought on this subject. * * *

HOW WOMEN CAN SUCCEED AS PHYSICIANS

A LOVE for the medical profession is indispensable to success; flowing from this love are desires, aspirations for wisdom to apply science to the relief of suffering. Let love for the profession be the center and

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there will radiate from it mystic and magic power. Technicalities, abstractions, knowledge ever so profound, are but the exterior; the essence is in the spirit. Test your success, my brother, or sister, by the love you bear to your profession. I do not mean success in obtaining remuneration, in satisfying the demands of ambition, or any of the lower elements of our nature. There are holy moments when the dross cannot pass for gold. Soul needs soul. Shallow and inefficient is all else. The suffering are eagle-eyed; quiet hours of isolation from the world, distress through illness, give double keenness to vision. Think not to meet such persons externally. They have away in the center of their being a demand you do not, cannot answer. * * *

To watch disease in its different aspects, to trust chiefly to nature, became easier for me every year. Such were my therapeutics. Medical books lost their power over me, for they talked only of cures. Medical journals offered a little more variety, but they were only one shade better. Medical schools were only attracting their students to the cure of diseases;—doing little to attract them to the causes of diseases. The continual change of treatment in similar cases proves how conjectural the art of healing is. "I declare," says Dr. James Johnson, "my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist or drug, on the face of the earth, there would be less sickness, and less mortality than now obtain. When we reflect that physic is a 'conjectural art,' that the best physicians make mistakes, medicine is administered by hosts of quacks, that it is swallowed by multitudes of people without any professional advice at all, and that the world would be infinitely more careful of themselves if they were conscious that they had no remedy from drugs,—these and many other acts will show that the proposition I have made is more startling than untrue. But as it is, drugs will be swallowed by all classes, rich and poor, with the hope of regaining health and prolonging life, and also with the expectation of being able to counteract the culpable indulgence of the appetites and passions!"

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It has been wisely said by a thoughtful writer, "The benefit derivable to mankind at large, from artificial remedies, is so limited, that if a spontaneous principle of restoration had not existed, the human species would long ago have ceased to exist." By respecting and trusting in this principle of restoration, all the recuperative powers of the system have been enlisted on the side of cure, understandingly recognized by the patient; and the results of this have been surprising, especially among neuralgic sufferers. There have been very few cases in my practice (which certainly has been extensive) in which this faith in nature has not aided me: it arouses the tone of the patient; and the physiognomical barometer indicates every change in the disease. * * *

WOMEN AS PHYSICIANS FOR POVERTY

VERY early in my professional life my mind was attracted to the subject of remuneration for women's labor; and their weeks, months, and years of steady application, with results so saddening, forced me to earnest thought. I had an ample opportunity to investigate the position of women in this relation. "I have saved one hundred dollars," said a seamstress who had labored diligently for many years, "and that is only owing to my good health." "I have not one cent laid up," said another; "my board and clothing take all I can earn, for sick-headaches often keep me at home." "I was obliged, after my husband's death, to part with two of my children, so small is the pay I receive," said a third. Such appeals have been around me for years. They are all the more harrowing when ill health deepens the tones of sorrow in which they are uttered, and when they create doubts in Divine Providence. Man gives a few hours of his time for a certain number of years, and, with industry and frugality, he may get a home and a competence as his reward. What does the laboring woman get for her years of toil, industry and frugality? Oh! my brother! Women have been pondering these subjects for a long, long time and their hour of utterance has come! Men alone are not to blame. The other sex has a large share in these wrongs.

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"Call after the work," said a fashionable woman to a delicate young seamstress; "I think you can carry the bundle. My coachman is always busy and if I send my other manservant out, the chamber girl has to answer the door-bell." "Call again, and I will pay you; I can't today," said another moneyed woman to her seamstress. "As much as that for this work!" exclaimed an astonished lady, who was preparing to make a tour through Europe; "why, I thought it would be much cheaper;" and this was the way she could talk to a widow who mourned over the declining health of a daughter! I could fill pages with such cases; for many dressmakers and seamstresses are and were my patients, and tender tones and earnest interest caused them often to breathe out their histories. Oh! How sad they were! But there were always gleams of light, and they cheered me. * * *

MIND SICKNESS AND THE WOMAN DOCTOR

Look at the accumulation of facts, and you must feel that there is a vast unopened mine of intellect in woman, over which the common duties of life have grown a deep and verdant sod which has never yet been upturned, so that golden and silver ingots and precious gems have been buried; but maybe these costly jewels shall be inherited by her offspring; thus can be solved the enigma of those children of genius, who seem to have dropped from the clouds. O these suffering middle-aged women, with dollars in their purses but no deposits in the bank of mind; and whose natures not being deep enough to drink of the waters of life, have been cheated into accepting a form, without the substance, of religion.

Better for such men that they should always continue in business, moderately accumulating their gains, and such wives the supervision of their household, and the care of their wardrobes, for to jostle these relations is hazardous. Such cases are truly saddening, particularly so because to superficial observers their position is considered enviable because of their wealth. Such cases, too, are posers to physicians. Wherever maternity has failed to impress itself upon woman as a type of her own individual growth, it has failed in its highest mission, and its reverse action

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has been paralyzing and withering; disobedient, disrespectful, wayward children, are the fruits of this state. "Young Americans," they are called.

How many feeble mothers are driven along under the crushing and exhausting cares of maternity without an interior growth, a rest, a pause! But the day of recompense comes, and man instead of finding his old age beautified by the cheerful companionship of the wife who had gladdened his young manhood, one who would have loved to read, to talk, to think with him, has now but too often a worn-out, sickly companion, lounging in an arm-chair, moodily worrying herself over every trifle. This poison in married life, this interior divorce whilst in each other's presence, is terrible; and the time is now when homes should be analyzed, and facts brought to light, and causes investigated, so that the rising generation may be saved such sad experiences.

"I am so lonely," said one of these women, "my husband is always out." "Well," said I, "why do you not render his home so attractive that he cannot be," was my answer. "I would chain him, and he should not see the chain." "How? Why?" "Many ways." "O," said she, "you know nothing of married life. As soon as the children grow up, then the mother is old." "Nonsense," said I; "there is no age when the soul cannot be alive—that need not moulder and decay—it was made with an ever-growing principle within itself, and growth keeps the mind fresh even in old age. Do you not read?" "Very little," said she. "I was obliged to abandon it for household duties." "Well, now you are receiving your punishment. At the very time when business tact and unwearied industry in your husband has brought you wealth, you are leaning upon a crutch to receive it, and begin to see that 'you have paid too dear for your whistle,' in having overdriven and broken down your own physique under the pressure of home duties."

I would not be understood to depreciate domestic duties. I understand their vital importance. I do not feel that they are beneath any mind, however great. They are the hidden ministrations which should sustain man in the battle of life, and soothe him in his hours of rest. All that

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I ask wives and mothers to do is to put every duty of life in its true relation; to weigh each in a balance, and not to allow one set of duties wholly to absorb all the energies of the mind; for whenever this is the case, an inharmonious development of character is the consequence, the mother sinks into a "child-keeper," the wife into a domestic overseer, intelligence flickers and dies in the socket of a sickly body, and many diseases are induced which are never traced to their true source.

There is yet another class of middle-aged women, even more to be pitied than the above. Here is an example: "Don't laugh at my over-dress," said an old patient to me, "I have nothing else to do with my time." "Better that than nothing," said I, "for clothing the body may suggest clothing for the mind; an overdressed body with a naked soul beneath it, is a sorry sight." I could not help enjoying this train of thought with my old patient, for she had become a convert to the narrow sphere of woman in her youth. This fashionable class, almost wholly neglectful of home duties, fritter away their time in elegant stores, in millinery shops, and at mantua-makers. The choice of the color, stripe and texture of fabrics are subjects of vast moment to them, and when fully equipped as the fashion directs, they parade themselves at certain hours, and in certain places, according to fashionable etiquette. What kind of companions can such women make for their husbands? "O, dear me!" said an experienced dressmaker, "this particularity about shades of propriety in deep mourning, saddens my soul so this morning." She looked grieved, and I remarked, "You have a fine opportunity for insight into life." "Yes, but so mournful. Form, figure, color, propriety, are all regulated by the Moloch of fashion. If I had been a man I should have been an inventor, but now my constructiveness is expended on bows, and basques and trimmings." * * *

WOMEN AS PHYSICIANS FOR MEN

"Do you take gentlemen patients?" said a quiet, pleasant voice to me one morning. "I hardly know how to answer," said I, "for I have taken some, through wives, mothers and sisters, but not as a general

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thing." This set me to thinking of the immense debt of gratitude we owed man for his medical care of us so long, and I queried whether there was any way to pay the debt. It was very clear that none but women of mature age ought to prescribe for man. Two reasons for this offered themselves. (1) He would then be able to test their capacity, and perhaps might feel the necessity, if not the justice, of opening all the colleges to them. (2) If man was brought into contact with woman as his physician, in those weak and suffering states in which he is wholly dependent upon her sympathies and care as a nurse, he would learn to appreciate her more, and the office of nurse would be invested with a dignity it never has been. This is a subject for deep thought. Man, man alone, has had the care of us, and I would ask how our health stands now. Does it do credit to his skill?

—From "Glances and Glimpses."

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TRAINED NURSING AS A MEANS OF SELF-SUPPORT FOR WOMEN

By LOUISE SCHMIDT, R. N.*

Trained Nurse in Charge of Cadets, Culver Military Academy (1904-5); Superintendent of the Goldstein Hospital for Head Surgery (1906-11)

THERE is probably no other occupation, open to the average woman, that offers such large returns in cash, in head and heart interest and in human gratitude as does the work of the trained nurse. Her calling takes her into the homes and close to the lives of people of every class and kind. Her ministrations, if faithful and tender, almost invariably win for her the devotion of the entire household, whether the outcome be victory or defeat. And her cash compensation (anti-climax in thought, but in cold fact the matter of supreme importance to the self-supporting woman) is apparently greater than that offered in any other field of ordinarily accessible endeavor.

HOW TO BECOME A TRAINED NURSE

WHILE the character of the work itself, pre-eminently a woman's work, doubtless appeals to many women, it is unquestionably true that the pecuniary consideration, the large return for a small outlay, is the magnet that draws the majority of women who leave other callings to enter the hospital training school. For this reason it is proper, in considering nursing as a vocation for women, to meet squarely and to answer as fully as possible the practical question of average outlay and average net income. To begin at the beginning, the actual cash outlay is next to nothing. Training schools, all over the country are ready to take women of suitable age, physique, temperament and mentality and give them, free of cost, the training required for entrance into the field of nursing. The prospective nurse is required to bring with her only a limited supply of washable garments and enough money to carry her back to her home, in case either the

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hospital authorities or the applicant herself conclude that the woman and the work are not fitted for each other. Not only is there no fee exacted for the nurse's training during her years of study, but the hospital provides her with board, lodging, laundry and an allowance sufficiently large to provide her with all the real necessaries. Thus, from the day of her admission to the day of her graduation, she need not expend one cent of her private capital. If she's thrifty and frugal, she may even put aside enough, from her allowance, to establish herself after graduation. The other item of outlay, two or three years of hard, constant and self-denying hospital service taken out of the best years of her life, is often quite overlooked by the prospective nurse. As her training progresses and she feels herself growing in knowledge and skill,—knowledge and skill which, as fast as they are acquired, are given back to the hospital in long days and longer nights of service,—she at length comes to see that while she is getting much, she is giving a fair and even a generous return for all she receives.

To sum up, the outlay required of a woman who wishes to become a trained nurse is: A supply of plain washable garments, enough money to carry her from her home to the training school (and back), and either two or three years of combined study and hard, practical work.

HOW TRAINED NURSES EARN SELF-SUPPORT

THE second question, that of income, is not nearly so simple, nor so easily disposed of. Even in private nursing, the first post-graduate work of at least nine-tenths of all trained nurses, the compensation, while theoretically uniform, is in fact subject to wide variation—variation which is due to the popularity, power of endurance and "luck" of the nurse. One nurse, perhaps because of genuine worth, perhaps because of an unusually pleasing personality, is always in demand, having more calls than she can possibly fill, and finds herself retained far into convalescence, just for the pleasure and comfort afforded by her presence. Another nurse, conceivably just as capable and just as thorough, but lacking in personal attractiveness, in deftness or in that magical though unas-

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sayable quality called "personal magnetism," is called only in her turn on the register, or when no one more popular is available, and is retained only as long as the patient's condition demands her skilled attention. One nurse, with perfect health and marvelous powers of endurance, may come home from a long and difficult case and immediately report for duty, feeling herself ready in body and mind to meet anything the next "unknown" may have in store for her. The other nurse, more frail and sensitive, perhaps a "poor day sleeper," may find it necessary after each case to give herself a long period of rest and recuperation, in order to be fit for further service.

The "luck" item, while not so constantly operative as the other two, is nevertheless a factor to be reckoned with in computing probable yearly incomes. Even the most popular of nurses may happen to be called for a succession of short cases, averaging but a few days each. The irregularity of such employment and the money expended for living during the periods of waiting, may serve to bring the year's income far below the average. Again, the nurse who is exceptionally deft in her work or exceptionally entertaining, or both, may at any time fall into a long, easy case, remaining many months with one patient,—a rich patient, it goes without saying,—receiving the maximum wage, paying out nothing for living, sleeping on the downiest of beds, eating the most perfectly prepared food and (for every silver lining has its black cloud) incidentally acquiring the indolent habits and the fastidious tastes of the helpless rich. In fact, the long case, while it may be to the old and worn-out nurse an asylum of refuge and a just reward for past labor, is to the young, fresh worker a snare to be avoided if possible and to be escaped from in time, if she finds herself becoming entangled in its silken, delusive meshes.

EARNINGS AVERAGED BY TRAINED NURSES

LEAVING out of the calculation the very long case, the average nurse will be employed about three-fourths of the time, about forty weeks of the year. For her services she receives from $25 to $35 a week, with board and lodging and, sometimes but not always, laundry,

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furnished during her period of service. In some cities the rate for very short cases is higher than the regular weekly rate, the nurse receiving five dollars for a single day and four dollars a day for cases lasting more than twenty-four hours and less than a week. These are city prices, but they hold good for the city nurse who is called upon to take cases in the small towns or the country. For out-of-town cases, her traveling expenses are paid by her employer. In the smaller towns the rate for the resident nurse is lower, ranging from $15 to $25 a week. However the cost of living is less, hence the disparity is not so great as it at first glance appears.

Assuming $25 a week as a basis, and counting upon forty weeks of employment, the nurse's gross income may be placed at $1,000 a year. For lodging in a desirable neighborhood, supposing she shares a room with another nurse, she will pay probably $120 a year. Necessary telephone service is usually provided with her lodging. Laundry, the second constant item of expense, will cost about two dollars a week when she is on duty and one dollar a week for her periods of idleness. Laundry may then be placed at $92 for the year. Meals for the twelve weeks of her enforced rest will hardly cost less than a dollar a day, or $84 for the entire period. Thus her necessary calculable expenses are $296. This subtracted from her income leaves $704 for clothes, incidentals, luxuries and savings. A good income, it appears, and rather above the average received by women in other lines of work. But for the number of hours' service expected of her, the nurse is by no means overpaid. Her working day is from twelve to eighteen hours long, while other women regard nine hours of toil as a hardship and an imposition. Her working week consists of seven days, instead of six or five-and-a-half or five, the accepted limit for the book-keeper, the stenographer, the shop girl and the teacher.

WORK AND PAY OF HOSPITAL NURSES

NEXT to private nursing, the widest field for the nurse's activities is afforded by the hospital. All hospitals, except a few controlled by religious orders, employ graduate nurses in greater or less numbers. The

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smaller hospitals require only one or two graduates to supervise the work and instruct the pupil-nurses. Larger hospitals employ graduates not only as superintendents but also as heads of all divisions. There are many private hospitals, not maintaining training schools, in which all the work is done by graduates. As hospitals everywhere are multiplying more rapidly than any other class of institutions, and as the proportion of graduate to pupil-nurses in these institutions is constantly increasing, it is easy to see that hospital positions are steadily becoming more numerous and more easily accessible.

Hospital work has some obvious advantages over private nursing, and there are many women who prefer it, even though the work may be harder and the annual income smaller. The employment is definite and constant, the work systematic, and the element of uncertainty for the future,—nerve-wrecking to the timid and the pessimistic,—is largely eliminated. The hours on duty, though long, are uniform. Proper allotments of time for sleep, recreation and diversion are carefully considered. Day nurses report for duty at 7 A. M. and quit at 7 P. M. In nearly all hospitals, one or two hours off-duty during the day are granted. There is usually also a free half-day once a week and several hours' respite on Sunday. The night nurse's working hours are from 7 P. M., to 7 A. M., with no intermission except a half hour for night lunch. She is given, in most hospitals, one free evening each week, for the theater or other diversion.

The salaries of hospital nurses vary widely. A woman who superintends a large hospital and training school may receive from $1,200 to $2,000 a year, besides board, lodging, service and laundry. However, positions paying more than $1,000 are rare and not easy to obtain. Superintendents of smaller hospitals receive from $600 to $1,000 a year, and positions of this class, in consequence of the rapid increase in private hospitals, are numerous and not above the reach of the average wide-awake nurse. Graduates employed in subordinate positions, operating-room nurses, night superintendents and heads of divisions,

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receive from $35 to $60 a month in addition to board, lodging and laundry.

WOMEN IN THE ARMY NURSING CORPS

Army nursing offers another opening for the woman who seeks a permanent position and systematic employment. Formerly nurses were used in the army only in times of war. Their heroic work, amid untold hardships and often within sight and sound of fearful conflict, has ever marked the highest point of nursing efficiency and nursing glory. Since the Spanish-American war, the Army Nursing Corps has been established and is now maintained as a regular branch of our military system. All military hospitals, base-hospitals and hospital ships have their regular corps of trained nurses to care for sick soldiers in times of peace and to form a nucleus for the larger numbers required in times of war.

The army-nursing service is carried on under the direction of a superintendent who is appointed by the Secretary of War. Under the Surgeon General, she has supervision of the entire corps of nurses, recommending appointments and promotions, keeping in touch with nursing organizations on which she may draw for properly qualified nurses and making the professional examination of those who meet the preliminary requirements. Hers is a highly honorable and highly responsible position, in some respects the highest held by any trained nurse in the world. Her salary is $1,800 a year. Ranking below her are the chief nurses and the subordinates. The chief nurses are not appointed, but are chosen from among the subordinates and promoted because of general fitness. The enlistment in army service is for three years and for successive periods of three years each. Army nurses receive $50 a month for the first three years and thereafter an advance of five dollars a month for each successive three years until the maximum of $65 is reached. They also receive board, lodging and transportation. For service outside the limits of the United States, they are paid an additional $10 a month. During service as chief nurses, their pay is increased by authority of the Secretary of War, not to

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exceed $30 a month, making the maximum about a hundred dollars, for long service chief nurses, doing duty on foreign soil. The average for army nurses is approximately $700 a year.

HOW RED CROSS NURSES ARE ORGANIZED

CLOSELY related to army nursing, and often merging into it, is the work of the Red Cross. Red Cross nurses may be appointed at any time and, like the militia, drawn upon in times of local or national stress. Miss Jane C. Delano, while superintendent of the Army Nurse Corps, served also as chairman of the National Committee on Red Cross nurses. The Red Cross numbers about 2,600 nurses who, while working in the regular nursing field, hold themselves ready to respond to the call of the Red Cross. After appointment, these nurses receive special courses of instruction which fit them to deal with the conditions brought about not only by war but by fire, flood and pestilence as well. Because of this training and fitness, they are especially sought for army service. Incidentally, they are chosen only from the ranks of those nurses who possess the highest personal and professional qualifications. This with reason, since the service to which they may at any hour be called, demands the best, the truest, the strongest the profession has to give.

In addition to its army corps, the government employs nurses for special work in Panama, in the Philippines and among the Indians. In Panama and the Philippines the work is general. Among the Indians, it is directed especially against tuberculosis and trachoma, a disease of the eyes which frequently results in blindness. The Indian work has been found especially attractive by the women who have undertaken it. Nurses thus employed by the government receive from $60 to $75 a month in addition to board, lodging and transportation.

The nurse who does not find her proper niche in either private nursing, hospital work or the army, need not yet despair. Every year brings forth some new and fitting employment for her trained ability. Best known among the newer developments is District Nursing,—the employment of visiting nurses for the sick poor. This most

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beautiful work, at once of charity and of social betterment, was first tried in Liverpool, England, in 1859. So successful was it that benevolent organizations in other cities quickly took it up, and within the last few years the movement has spread to all parts of the United Kingdom.

TRAINED NURSES FOR THE SICK POOR

DISTRICT nursing was introduced into the United States in 1877, when the Women's Branch of the New York City Mission sent the first trained nurse into the homes of the poor. For some unaccountable reason the work made very slow progress with us. In 1890, after thirteen years, there were but twenty-one associations in the United States, most of them supporting but one nurse. Between 1890 and 1905 the growth was somewhat more rapid, and since 1905 the progress has been most gratifying. The statistics for 1909 show 566 associations employing 1,413 nurses. Almost every city, many towns and even some country districts have thus made provision for the care of the sick poor in their midst.

To the nurse with a level head and a warm heart, district nursing will prove the most absorbing occupation within the wide range of work open to the women of her profession. The visiting nurse reports each morning at headquarters and receives a list of the people to whom she is to minister during the day. Primarily her work is nursing,—bathing patients, changing beds, giving to the members of the family and willing neighbors the necessary instruction, so that they may properly care for the sufferer during her absence; for with a long list of visits to pay, she cannot spend a great deal of time with a single patient. While her ostensible work is nursing, she is doing, sometimes quite unconsciously, a larger and more important work even than that of alleviating individual human misery. The lessons of cleanliness, of method, of gentle firmness, imparted not by words but by living, glowing deeds,—these prove again and again to be the "little leaven," no less mighty today than in the days when the Master related his wonderful parable.

It is the incidental result of the district nurse's work,

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the social betterment following in her wake, that has at last attracted the attention of philanthropists and social reformers and has led to the employment of nurses in many new and pertinent fields. There is a growing demand for them as health supervisors in public schools, in factories and in county almshouses. As tenement inspectors they have been tried and found of sterling worth. Their earlier exclusive duties of ministering to the sick have led to an even more important line of endeavor, as measured by results, that of instruction in the laws of health, the detection of incipient ills, and the use of measures to prevent disease.

The district nurse's salary is somewhat less than that of the hospital nurse, for out of her income she is usually expected to provide her own board, lodging and laundry; but her hours of work are also much shorter. Eight hours constitute the average working day, and she is given one or one-and-a-half holidays each week, with a vacation during the summer. Nearly all organizations pay their visiting nurses from $60 to $75 a month, besides carfare and in many cases the midday lunch. This is, to be sure, not a princely income; but it is a fairly good living. The free hours and free days, affording time for reading, for evening lectures and for domestic duties, may serve to offset the difference in net income. It must be added that the woman who is best fitted for district nursing is the one who looks last to the pecuniary return, seeking and finding in the work itself, and in the good she is accomplishing, her daily joy and her ultimate reward.

THE TRAINED NURSE "IN BUSINESS FOR HERSELF"

THERE are, again, trained nurses who are not content to be employees, either of individuals, institutions or associations,—business women, in fact, who prefer to make and control their own employment. For these also there is a place in the nursing world. Singly or in bodies they may establish and operate private hospitals. "Nursing Homes," these hospitals are called in England, where they are quite numerous. There are, in the United States, some very successful institutions of this class. One, in New York City, is owned and operated by a little,

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wide-awake woman and a corps of assistants. The building, but slightly remodeled from two typical high, narrow New York residences, has none of the outward seeming of a hospital. Within, the floors are not of either hard wood, cement or tile; but are laid with good linoleum, and this is true even of the operating room. In many other respects the place appears, to the fastidious nurse, decidedly "off color," as measured by modern hospital standards. But so excellent is the service in all departments, cuisine, nursing and operating-room, that the forty-odd rooms are always filled, and the energetic little woman gets as good prices as are demanded by the most perfect hospitals.

An enterprise of this kind requires capital and much business ability. There are plenty of women endowed by nature with the latter, and the frugal, sagacious nurse may lay aside the former, while she is winning the friendship and confidence of the physicians and surgeons, who will, later on, contribute largely to her success. There is no reason why the "nursing home" should not come to be one of the every-day nursing enterprises, especially if undertaken by a group of nurses who could share among themselves all administrative work and the supervision of all departments.

Considering all the foregoing,—the many doors open to the graduate nurse, and the variety and attractiveness of the kinds of labor beyond their portals,—it is not strange that the call for recruits has met, from the first, a heavy response. The best training schools always have long lists of waiting applicants, and from among those who lack either means or patience to wait, the schools of lower standing are wont to draw their forces. It behooves the nurse to consider well the school to which she is to give her time and labor, and from which she is to receive in return her instruction and her status in the nursing world.

HOW TO CHOOSE A SCHOOL TO STUDY TRAINED NURSING

It is true that all hospitals supporting training schools maintain a system whereby practically all the work is done by pupil-nurses. The difference between the two, from the pupil-nurse's point of view, is that in the

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former the course is so arranged as to give the nurse a properly balanced daily program of theory and practice, a proper allotment of service in each department, and at least enough time for rest and recreation to keep her in good mental and bodily condition. In the latter, the nurse is merely a cog in the machinery of the institution. Her needs and her rights are treated with utter indifference. The result of this lack of consideration is that the nurse in the poorly organized school works harder than the one in the high-class school, is often subjected to such physical and mental strain as must inevitably impair her health, is set at tasks which do not round out her experience, and comes forth at the end of her course with little more than the ribbon-tied diploma to recommend her for the exacting duties she essays to perform.

How to choose? A decade ago the question had a definite answer. Enter a large municipal hospital or one in connection with a medical college of high standing. These, from their very nature, are compelled to be under fairly adequate supervision and are conducted systematically. Among private and denominational hospitals, while many were excellent, there was no means whereby the uninitiated could distinguish the good from the poor. Today one has but to put this question to the management, to place the training school in its proper class: "Are the graduates of your school eligible to state registration, to the Red Cross Reserves and to the Army Corps?" An affirmative answer to this question gives absolute assurance that the course is adequate. A negative reply means that the school, as such, has no right to exist, and that in the absence of legislative enactment strong enough to exterminate it, it ought to be done to death by the nonsupport of the young women it seeks to cheat and enslave.

FLORENCE NIGHTINGALE'S METHODS IN AMERICA

THE growth of professional nursing in the United States has been little short of phenomenal. In 1873, scarcely forty years ago, there was established in connection with Bellevue Hospital the first training school for nurses in the country. The founders sought counsel from Florence Nightingale, the world's most

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famous nurse. Miss Nightingale sent full instruction for organizing and conducting the school, and one of her graduates, Sister Helen, came from England to supervise our pioneer school. Statistics show that in 1910-11, there were more than 100,000 graduate nurses in the United States, while in 1,129 training schools an additional army of 32,636 young women were being prepared for the work.

During a meeting in New York City, held in honor of Florence Nightingale's ninetieth birthday, representatives of this great army of nurses sent a cablegram of congratulation to the woman whose devoted labors, more than to all other forces combined, are responsible for the training school and the professional nurse, as they are today—potent factors in the social and the moral betterment of the world. Charles Booth, in his book on London, says: "Wherever the trained nurse enters, the standard of life is raised." Her work he characterizes as "the best fruit of the past half-century."

Louise Schmidt R. N.

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1. Dorothy Dix.
2. Ida Tarbell.
3. B. Harraden.
(Successful Women Writers.)

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HOW WOMEN SUCCEED AS TEACHERS AND PROFESSIONAL WRITERS

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I. WOMAN'S WORK AND PAY IN AMERICAN SCHOOLS AND UNIVERSITIES

IN THE United States and Canada, teachers constitute the most numerous and important professional class. They far outnumber the adherents of the other learned professions,—medicine, jurisprudence and theology. The real importance of woman in the intellectual affairs of the world is appreciated when, to the above fact is added that equally significant one, that fully four-fifths of all the teachers are women. And the proportion of women is constantly increasing. A generation ago the higher places, those which paid a living wage, were all filled by men. A girl taught school for a few years. She sought a genteel and refined occupation which would provide the price of her trousseau. Today the young woman who prepares herself to teach, does not necessarily lock the gates to matrimony behind her; but she does enter upon her profession with the business-like purpose of making it a life work, of excelling in it and wresting from it as comfortable a living as she could earn in any other department of endeavor, with a like expenditure of money and energy.

This sense of permanency on the part of the teacher is to a large degree responsible for the change that has come about, gradually indeed, but surely, in the demands that are made upon the teacher herself. She cannot now, as formerly, step from the high school the day after graduation, to a position in the primary grades, with the prospect of ascending steadily from room to room until a summer's work in a college or Chautauqua school will admit her to the English, mathematics or science chair of her own high school. Many a young woman, under the old order

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of things, boned her Latin, German and French text-books, with private lessons under the pastor of her church or some other learned person in the community, and ultimately qualified herself to teach all the language work of the high school or the private academy, without having so much as matriculated in a higher institution of learning. Today this kind of advancement would be practically impossible. It is the age of specialization, and in no department of human activity is the specialist more in evidence than in the teaching profession.

From the kindergarten to the university, each instructor must show special preparation for the work to be done. The woman of ability and the talent for imparting knowledge is brought into competition with a host of women who may actually know less than she does and be utterly unqualified by nature to impart that which they do know, and whose applications are accompanied by such an array of diplomas and special degrees that she appears a pitifully ignorant person by comparison with them. In the long run, the woman of native ability wins out, in spite of diplomas and degrees that have been pitted against her. However she need not wait for the "long run." The investment of a little more capital and a little more time will provide her the requisite set of capital letters to be printed after her name. But it must be stated frankly and emphatically that the degree a woman holds has much to do with both the position she can hope to secure and the salary she will receive.

PAY OF WOMEN TEACHERS AND THEIR INCREASE IN NUMBERS

It is frequently urged that women teachers are systematically underpaid, that they fill the same kind of places which are occupied by men, and that the average monthly salary paid to men teachers in the United States is $66.89 while that paid to women is only $55.15. That a woman should receive $11.73 less a month for her work than a man receives, is assuredly unfair. However another set of figures must enter into the consideration. Carefully compiled statistics show that at the beginning of the second decade of the Twentieth century, there were, in the entire United States, seventy-nine women in every

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hundred teachers. The proportion of women teachers in the cities was considerably greater, for all but the extreme Southern States. Limiting the consideration to the cities and towns of the northern, eastern, western and middle sections, there are 86 women for every 14 men in the public and private (not including parochial) schools.* The meaning of this is not far to seek. Men hold the positions which are too difficult for women, or from which women have not yet succeeded in ejecting them. These are often the positions which pay high salaries, because of the strength or the long training they demand, and in totals averaged for a decreasing number of male teachers they serve to make the average salary for the male teacher appear relatively larger than it is, while the gross amount paid monthly to women teachers is very much the greater. There is practically no such thing as a male teacher in any of the intermediate, primary or kindergarten schools in the American cities. Men hold positions as principals in the grade schools, and as teachers of manual training, science and mathematics, in the high schools and colleges.

In most cities, when a department of instruction in a high school has been transferred from a male to a female teacher, the woman is paid by the same scale that applied to the man. In these same cities the rate of compensation for given positions is fixed by the Board of Education and the sex of the teacher is not mentioned. The principal of a ward school is paid according to the number of pupils and subordinate teachers, the character of the district in which the school is located and the principal's length of service. In the large cities the salary ranges from $1,200 to $2,500 a year, and there are several women who are receiving the maximum. In the primary and intermediate grades, where the annual salary is from $225 to $630, there are no men to be affected by the low average.

In American rural districts, taking the United States and Canada as the American whole, there are approximately 43 men teachers to 57 women teachers, and the men are almost always better paid than the women. To the

*The number of men teachers decreased from 428 in the 1,000 in 1880 to 214 in the 1,000 in 1910 as the ratio for the public schools of the entire United States.

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city man or woman the reason for this is not apparent, although the explanation is simple. The farmer, whose money supports the district school, would rather have his boys subjected to the strong hand of a man, if possible, and he is willing to offer some added inducement to his neighbor's son, who has been away to college and wants to earn money enough for his law or medicine course. The surrounding towns are full of girls who would be only too willing to take the school for the pin money and the diversion, and so the county board applies the law of supply and demand. A young woman who could do all that is required of her, even to thrashing the unruly boy, is sometimes to be secured for $18 a month, the term lasting from four to six months. The youth who has had a few years in college would scorn an offer of less than $35 a month. It would not be worth his while to give his time for less. When the farmer board is charged with discrimination, the answer is likely to be: "Of course you have to pay a man more than you do a woman." And it must be admitted that the farmer's reasoning, objectionable as it may be, is correct in the end.

WOMEN AS SUPERINTENDENTS OF PUBLIC INSTRUCTION

In a typical State of the Central West, the district school situation has undergone a change which may be safely cited as a criterion of that which is happening and will continue to happen all over the country. A decade ago the position which must be filled by a man was that of county superintendent. The position pays from $1,000 to $1,800 a year, including registration fees. It is the duty of the incumbent to visit each rural school in the county at least once during the school term; to hold a teachers' institute and give examinations to those in need of teaching certificates; to have general supervision over the schools and to settle all matters of dispute between teachers and parents. In a recent year, there were fifteen of the one hundred and fourteen counties that placed this important work in the hands of women, the five pioneers in the work having produced such creditable showing that the conclusion was inevitable. The men they displaced had grown old and stupid in the routine. The girls had

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been trained for their positions in the normal schools and the State university. They were wide awake, well groomed, full of enthusiasm. They convinced the farmers that they could supervise the township schools better than they had ever been supervised. They were not afraid of bad roads, long and lonely drives through thinly settled sections of the county and other unavoidable hardships. The result has been not merely the increase in women superintendents but a weeding out of the tobacco-chewing, badly groomed and often ignorant men superintendents who were formerly perfectly secure in their positions.

HOW WOMEN ARE REQUIRED TO TRAIN THEMSELVES AS TEACHERS

THE special training which fits a woman to supervise the township schools of her county is in line with the special training in every other line. Formerly the public school teacher added to the "three R's" all the extras she could find time for—drawing, vocal music, calisthenics, nature study. Then came the supervisor who visited each room once a month, and whose particular duty it was to coach the teachers in art, music, botany and delsarte. The outgrowth of this system is an army of specialists, who fit their instruction into the regular day's work, and are better paid than are the regular teachers who have continuous charge of one set of pupils. The itinerant specialist in drawing has something more than her extra salary. She has immunity from the drudgery and nerve strain that are inseparable from public school teaching, and she has a dignity of position that counts for much. For these advantages she has paid her price in advance. The fact that a woman can draw does not open the way to a supervisorship in drawing. There are certain colleges and technical schools which give special courses, open only to artists of education and native talent. A degree from one of these schools is essential for securing a position as supervisor of drawing in the public schools of any American city. The teacher of ambition, who would further increase her salary, asks for a year's leave of absence, after she has taught four or five years, and goes abroad to study in Munich and Paris. The consequent increase in her income will not cover the cost of

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the trip in half-a-dozen years, and in many schools the salary is cut off during the year of absence. That which the teacher gains in power and pleasure must constitute a large part of her reward. In crass dollars and cents, the added training and the added degrees cannot as yet be said to pay for the added outlay in time and money. The teachers of America are working toward better compensation, especially for those who have invested heavily in preparation for their work.

The young woman who has her eye on a certain position in the high school must add to her bachelor's degree a master's degree from some college which ranks fairly high. If she would teach in an academy or a small college, her degree must come from a university, and it is to her advantage to include a special course under some distinguished professor, or to have a post-graduate course in some institution which offers exhaustive courses in the particular line of work she wishes to pursue. Should the woman's ambition lead her to a professorship in a college or an assistant professorship in a leading university, she must fortify herself with nothing less than the doctor's degree from one of the great European universities. In short, the degree must come from an institution higher in the scale than the one in which she wishes to teach.

If we may judge by the achievement of women in the past twenty years, we are safe in asserting that there is no position in teaching as a profession to which woman may not aspire. Colorado elected Katherine L. Craig State Superintendent of Education in 1904 and re-elected her in 1906. In two great American cities women had attained the dignity of the school superintendency prior to 1913. Some of the best colleges for women have women as presidents and the best professorships have tested them and found them worthy. Domestic science, the keystone of the new educational system, is their especial province. Music, art, gymnastics and dancing, hygiene and the elementary sciences offer employment to hundreds of ambitious women who are willing to pay the price of special training. And the supervisor who has added to her four-year college course two years in a technical school, and receives only $1,600 a year for her services, must bear in

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mind the fact that the average salary of the college president is considerably less than $3,600 a year, and that the president is usually a man who has not only spent three years in a German university but has a family to support. For the really successful teacher, the question of income is not the first one to be considered. The opportunity for service to humanity, the chance to direct the minds of the young and to develop the tendencies which make for superb manhood and womanhood,—these are the things which make the teaching professions really worth while. These are the inspiration of the best women teachers in America.

II. AMERICAN WOMEN AND THEIR EARNINGS IN THE WRITING PROFESSIONS

According to a recent, and probably conservative estimate, there are twelve thousand women in the United States who are making a fairly comfortable living by the use of the pen. Some of these have large incomes. Others manage to eke out a decent existence by the exercise of judicious economy, with no other source of income than that which is derived from their literary work. To these may be added as many more thousands who write a great deal and occasionally have something accepted, and double the number who feel sure they would be successful authors if they could but learn the secret of entrance into the professional ranks.

Unfortunately there is no royal road to successful authorship. One woman attains the goal by a flying leap and another arrives after years of painful toil, exacting self-criticism and heart-breaking disappointment. It is a combination of ability and luck which produces the first kind of achievement. Ida Tarbell went down to New York, armed with nothing but a good education, a genius for hard and conscientious work and a letter of introduction from a man who knew the editor of a rising magazine. It so happened that the editor was casting about for someone who could delve into the musty volumes at the libraries, someone who could also go out and interview living men and, in addition to these two qualifications, could put the results of her research into readable English. Miss Tarbell was sure she could do the work and the editor gave her a chance to try. The world knows the result.

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Two months after the author of the Napoleon, Lincoln and Standard Oil series received her commission, another young woman arrived in New York. She came from the West,—from Missouri. She had enjoyed the advantage of a university education, with special training in a German college for women. She had industry, a pleasing voice and personality, which must be reckoned of great worth in the interviewer, and she had already published some excellent verse, fiction and narrative of news value. She was sent to the editor with a letter of introduction from another editor who knew of the need of a staff writer. The editor admitted her qualification for the position but informed her that she would have to wait until he could determine whether or not the place was actually filled. There was not work for two staff writers, and Miss Tarbell made good. The Missouri girl returned to her home, taught school and studied art. By the long, hard road of disappointment and hope, she reached the ultimate goal, ten years after Ida Tarbell's name was known from ocean to ocean.

WRITING FOR A LIVELIHOOD—ADVICE TO BEGINNERS

To the literary aspirant, the seasoned writer has one stern bit of advice—DON'T! It is like the advice the wise father gave to his daughter:—"Don't get married. Some day a man will come along who will marry you in spite of yourself, and he will be the right one." It sounds like a paradox, but it is sound sense. The writer's life is infinitely harder than the life of the cook, the laundress, the stenographer or the teacher. It is endless labor, nerve strain, the whole gamut of depression and exaltation, with the probability of at least five years of ever-recurring disappointment. The woman who can seriously contemplate the price she will have to pay for successful authorship, and as seriously set herself the task of succeeding, in spite of a thousand other obstacles which have been not even hinted to her, is the woman who is fitted by nature for the career of a writer. "If she can keep out of it, she has no business in it," is the way one brusque editor stated this same truth. And the woman who belongs "in" will have her compensation, a compensation that is not gauged by the size of her checks.

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There is much work, requiring the use of clear, expressive English, which cannot legitimately be classed as "literary work" and which frequently brings a large pecuniary return. There is a little book on the market which suggests some thirty or forty ways of making money by writing. It does not even touch upon poetry and high-class fiction. Some of the features mentioned involve the composing of verse and the writing of romance. It suggests song-writing as an occasional means of making a mushroom fortune. The woman who would compose a popular song must possess the rhythmic sense and an intense appreciation of the public taste. It is better for her to compose both words and music, and to submit her finished manuscript to a music publisher. In case she can write only one verse, it would be well for her to watch the advertisements in the magazines, and send her song to some composer who is in the business of writing music. The man who advertises is usually connected with some publishing house in Boston, New York, St. Louis or Chicago; but there is nothing reprehensible in the "blind" advertisement. It is merely a means of directing the verses to their proper destination. The composer writes in his own studio, and the manager of the publishing house would rather not be bothered with letters of inquiry and the reading of thousands of poetic attempts that are not worthy of consideration.

The editor takes refuge from the amateur in several ways that look brutal, and that make the way hard for the beginner. Without his impenetrable wall of reserve, he would never accomplish anything. And this very obstacle in the way of the novice serves its purpose of weeding out the literary aspirants who have no real chance of success. The young woman who has not the courage and grit to try again, no matter how cutting or unjust the rebuff she has received, is in all human probability not qualified to achieve anything more than stupid mediocrity, and her labor would produce better results if expended in the schoolroom, the office or the home. A little success, easily won, is a very dangerous and unfortunate thing. It inflates the vanity, gives the feeling of self-satisfaction that is absolutely fatal to progress and continued development and spoils the

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woman for the performance of her other duties in the world. A successful writer is, at best, only a human being, with certain obligations that must be met, and the arrogance that is born of early and easy success has no place in the making of genuine manhood and womanhood. We hear a great deal about the flower that is condemned to waste its sweetness on the desert air, as if the desert air were not more in need of a little sweetness than the air of the garden that is already filled with flowers. The young and ambitious woman can do much for herself and for humanity by the properly directed use of her pen; but it is neither the only nor indeed the highest outlet for her energy.

WRITING FOR WEEKLIES AND MONTHLIES

THE book of suggestions to writers calls especial attention to the trade journals, thousands of which are published, not only in the East but in many of the smaller cities of the West and the South. The rates paid by these periodicals are not high; but neither are their requirements exacting and difficult. A young writer may "cut her eye teeth" on practical articles for the "Tailors' Bulletin" or the "Modern Groceryman," the "Hardware Herald" or the "Lumberman's Gazette." She must remember two things, if she would not have her manuscript come back, branded as unavailable. Effusive sentences and philosophical comment will prove fatal. The editor of the trade journal wants facts, concrete facts, stated as briefly and directly as possible. Along with these facts he wants photographs or drawings to illustrate the idea presented. No two trade editors are alike in the matter they want, but they all agree in demanding meaty articles, tersely written. The only course for the inexperienced writer is to get the latest issue of the journal, read it thoughtfully, and then wait until next month's issue comes along. In three or four months, she ought to form a clear notion of what the editor really likes. A single issue is not a competent guide. The editor might have been deeply dissatisfied with that very issue when it went to press.

There are scores of farm and gardening magazines which pay reasonably well for articles on floriculture, and

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especially on the practical experiences of women who have attempted to support themselves by gardening, chicken, squab or goat raising. If these articles deal with success, so much the better. However the failure which may be made to point out the pitfalls in the path to success is welcome in the editorial room. It may be said here, and with stress, that the practical writer has need of two things, a typewriter and a camera. It is usually the photographs that "sell" the practical article. A picture showing the faultily constructed hotbed, in which all the tomato plants were destroyed by the late spring frost, is of quite as much interest as the other picture which shows the frost-proof hotbed. A photograph of a pair of cooing pigeons on the edge of the shelter house has no direct bearing on the article which is entitled "How I Cleared $100 in Squabs," but it has much to do with the sale of the article, for the obvious reason that the attractive picture will serve to call the attention of the reader to the article. And after all, what the editor wants is to have his magazine read.

WRITING CORRESPONDENCE FOR CITY PAPERS

Another line of work for the literary aspirant in the small town is offered by the large city newspapers. Something happens even in the dullest town that will make an interesting item in a city paper. The unknown writer needs no introduction in order to gain a hearing. It is undoubtedly true that poor work will occasionally be published from the pen of a well-known writer, but it is not true that good, surpassingly good work, will be rejected because the writer is unknown. Short articles are sure of a hearing. The busy editor always has a minute to spare for a brief, clearly typed manuscript. If it contains an idea, a piece of news that the regular staff has not covered or a clever handling of even an old theme, it will be published and paid for, at space rates. A few successes of this kind will transform the unknown correspondent to the staff correspondent of the city paper, with telegraphic commissions to turn in stories on every interesting event in the town or the adjacent country. The rate of payment is from four to eight dollars a column,

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the column varying on different papers from 1,200 to 1,800 words.

WOMEN ON DAILY NEWSPAPERS

THERE are a few positions open to women on the city staff of the daily paper, and these are not necessarily filled by women who had the advantage of city birth and education. Many of the cleverest women writers on New York dailies had never been east of the Mississippi before they were twenty. Some of them wrote for the local papers; some began by sending in short and then longer articles with a news value, until the city editors came to know them, had need for fresh talent and telegraphed them to "Come to New York at once." Women whose rise in journalism has taken this course are almost inevitably those whose specialty is "feature writing." The staff positions for women are those concerned with society and religious reporting, the affairs of women's clubs and child welfare societies and kindred concerns. Feature writing is a wholly different field of activity. The "feature" usually has a news item for its kernel, a seed out of which a two or three column story with illustrations is made to grow. On the majority of city papers the feature writer is not on the salaried staff, but is given weekly assignments and is paid at space rates for the copy that is actually printed. A clever writer of these special articles can earn from $40 to $150 a month, providing she has made herself essential to her editor. This little trick of making one's self essential is of vital importance in the writer's career. The first requisite, it goes without saying, is the ability to elaborate a suggestion into a story. One must have the native taste and training, and after that there must be practice, practice, practice. The novice at feature writing should be happy if she has two stories published a year, the first year or two of her struggle to get "on the inside." The editor may tell her what is the matter with the stories that are rejected, and he may not. It all depends on the editor. In any event, the writer will learn by her failures what not to do, and she will learn by experience what constitutes a successful story. The knowledge comes imperceptibly, like a little child's acquisition of a vocabulary.

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The editor has summed up the qualifications of the successful special "story writer" in the parlance of the office, in this wise: She must possess a "nose for a story," she must have a well-developed sense of humor and she must be "always on the job." The ability to recognize a "story" is like the ability of the trained hunting dog to scent quail. It is a native instinct in the individual who is destined to succeed in a journalistic career, and it is developed by use until the feature writer can "scent" a story, no matter how vaguely the idea is presented. The sense of humor is almost indispensable, even to the writer whose work shows no element of humor. As to the third qualification, that of being "always on the job," there is no degree of genius that will take its place. In very plain English, it means that the writer must hold herself in readiness to respond whenever her editor makes a request of her services, no matter how tired or ill she may be, no matter what social or business engagements she may have to break, no matter how much midnight oil she may have to burn, in order to get her copy into the office in time. The normal result of this devotion to the editor's needs is easy to foresee. Ultimately the seasoned writer will be given the cream of the assignments, will enjoy all kinds of newspaper courtesies and will be insured a comfortable livelihood. In the ranks of distinguished women there are many whose ascent to fame began in the office of the Sunday editor. Gail Hamilton, Marie LeBaron, Kate Field and many other notable writers had their beginning in the newspaper office.

NEWSPAPER ILLUSTRATIONS BY WOMEN ARTISTS

A FEW women there are who combine with a literary and news instinct the power to illustrate their own stories, not by the help of the camera but with pen and ink. Unfortunately the woman who can both write and draw is not superlatively good in both. Clever drawings will carry a lame story farther than clever writing will carry stupidly drawn pictures, for the patent reason that everyone who opens the paper will look at the illustrations, whereas only one reader out of five will actually read the text they are supposed to illuminate. In general, the

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illustrator and the feature writer "hunt in couples." They go out on assignments together, or the story is handed, in complete form, to the artist who draws pictures illustrative of the incidents that catch her fancy. She must be, before all things, a good draughtsman. Native talent for drawing and a course of study under an exacting master will give her the foundation she requires. After that it is a question of perseverance and individual study.

In the art schools, the student is impressed with the beautiful idea that it is great and fine to suffer and starve for the sake of the perfect art ideal. One must never commercialize art. It must be kept enshrined on the distant mountain top, where only the elect may contemplate it. Perhaps the teachers are right; but one cannot help wondering what right art has to existence if humanity, in the mass, is not to share in it. There has been too much of the useless and worthless degrading of art ideals, for which there is no justification. There is, however, a place for real art in the lives of the commonest and the most ignorant. The young artist who thinks to do "pot boilers" which she despises, for a few years, in order to accumulate money enough to make it possible for her to devote her time to the highest forms of art expression,—while she is despising the stupid public that admired her pot-boiling products,—will find in the end that she has lost the power to create great works of art. The loss is not in the skill of her hand but in the development of her soul. It is not newspaper art work that cripples her. It is her mental attitude toward her work and her public. The artist without reputation and without funds, can devote years of her life to purely commercial drawing, and make this the stepping-stone to pure art work, if only her heart is right. She must keep a loving eye on the untutored public, and a desire in her soul to give out something that will help that public onward to a greater knowledge and a higher appreciation.

WRITING AND COMMERCIAL ART WORK

THE woman with a clever pen and no hampering ideals, can earn an excellent livelihood by the means of commercial art work, of which there is a wide and ever increasing field, in addition to book, magazine and

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newspaper illustrating. For example, the great commercial advertising agencies employ as many as thirty artists each, at salaries ranging from twelve to a hundred dollars a week. The railroad folders, with three-color-process illustrations of dining cars, observation cars and dressing rooms, give occupation to men and women who probably once expected to paint nothing more lowly than Parnassus. The machinery catalogues demand fine and painstaking draughtsmanship. Even furniture, jewelry, and clothing factories, whose catalogues and booklets are sent out to the trade, have use for the service of carefully trained artists. New York City is full of disappointed art aspirants who are glad to pick up any kind of odd job and who would welcome, as a haven of refuge, a salaried position in the art department of a business or publishing house. The difficulty of getting "on the inside" is quite as serious an obstacle as the school-instilled idea that commercial art is necessarily degraded art. There is almost always a waiting list, with a staff filled full to the brim, and the outsider who would force her way to the heart of things must make her work a little better than that which is being produced in the position to which she aspires. She must be content to go to work at the minimum of twelve dollars a week, as soon as there is a vacancy, and she must devote her energy to the task of making her employer see that she is worth not twelve but fifty dollars a week to him. After a while she will be doing illustrations for the big magazines, cover designs perhaps, at from $100 to $500 each; but the training she has given herself in the commercial office will have been the direct means to the desired end.

SHORT STORY AND MAGAZINE WRITING

As the illustrating and cover designing for monthly magazines is the best paying work for the woman artist, so the writing of short stories for these same magazines is the most lucrative employment for the literary woman. No less an authority than Henry Alden, editor of Harper's Magazine, declares that the short story field is woman's field and that the men who succeed as writers of the short story are those who possess the ability

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to see the subject from the woman's point of view. The compensation for these brief flights of romantic fancy is as varied as the character of the magazines that print them. Some of the religious weeklies give employment to a band of writers who are content to accept three dollars for a 1,000-word story with a moral basis, and forty dollars for a ten-part serial of 60,000 words or less. The remuneration looks small, but the writer who cultivates this kind of work can turn out an enormous amount of copy, with very little nerve expenditure, can sell stories to half-a-dozen church and Sunday school magazines, giving new and interesting treatment to all the old moral themes, and reap not affluence but a sufficient income for all the daily needs, and a sinking fund for the possible day of adversity.

We hear glittering reports of the writers who get a dollar a word for their fiction, of Kipling and O. Henry, whose check for a single story was often as much as a thousand dollars; but this kind of compensation is the rare exception. Even the well-known writers are satisfied with one-tenth that sum, and less. The editor pays exorbitantly for a popular name, when his magazine needs the influence of such a name, making up the deficit by underpay for the writers whose stories may be infinitely better, but who are as yet unknown to fame. Possibly one out of every thousand among the unknown writers has a chance of becoming, ultimately, a celebrity who can command the top-notch price. Meanwhile the cost in nerve strain and heart ache is incalculable. There is no law of reason whereby the unknown leaps into sudden fame on the spring of a story that catches the popular fancy. Too often there is nothing behind the meteor-like fame, and the one burst of genius is followed by a series of commonplace tales that would not be published at all, but for the reflected glory of the earlier success.

The young writer profits nothing by the study of the extravagantly popular story. The author of that story could not duplicate his success by imitation of his own work. Stockton attempted this when he asked the public to guess

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which of two women, the one who smiled or the one who frowned, was the wife of the condemned man in the judgment chamber. The story was cut out according to the pattern of "The Lady or the Tiger," and it was as great a failure as were the stories of other writers who tried to imitate that first mystery story, on which Stockton made his literary reputation. If it is fruitless waste of effort to con the unusual story, for the purpose of imitation, it is equally fruitful to carefully study the best fiction, for the sake of acquiring literary style. Style is not the wine. It is merely the bottle into which the wine is poured. The bottles are to be had in the open market. It is the contents of them that must be our very own.

HOW TO MARKET LITERARY OUTPUT

THE literary aspirant who has satisfied her own conscience and taste, and who yet is unable to sell her output,—whose best efforts came back to her with the printed slip which announces that the manuscript is unavailable,—would do well to associate herself with a literary agent. There are two distinct classes of agents; those who demand a registration fee, offer to criticize stories at so much per thousand words, to typewrite manuscripts at a fixed rate, and to exact 15 per cent of the price the magazine pays for the story; and those other agents who ask no registration fee, offer no criticism and do no typewriting but agree to handle manuscripts at 10 per cent of the return for the sale of them. The former are, almost without exception, "fakes" who should be avoided. The latter are doing a thoroughly legitimate business, which is a positive boon to the unknown writer who cannot live in New York and has no acquaintance with either the editors or the immediate needs of the countless magazines which are published there. The literary agent is on the ground, knows at a glance which magazine is likely to want the story that has been placed in his hands for disposal and feels no pang of disappointment if the story comes back a dozen times. He knows that some of the most successful works of fiction were rejected a score of times

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before they arrived at the desk of the editor who perceived their worth.

HOW TO TURN LITERARY TALENT INTO HUNDRED-DOLLAR CHEQUES

IN ADDITION to pure fiction, the ambitious woman may do serious articles, such as are published in the popular magazines: domestic science, settlement work, some interesting phases of travel, the evolution of some new movement in the industrial world, a more learned and exhaustive presentation of the same type of theme that goes to make the "feature story" of the newspapers. Poetry, unfortunately, is in small demand and offers little pay. The verse maker who has the art of turning out a dainty stanza or two, to be used as tail-pieces on the pages of the fiction magazines, can add materially to her pin-money by this means. The humorous magazines pay at the rate of fifteen to twenty-five cents a line for parodies and nonsense verse; but it must be really clever. It is not, in the true sense of the word, poetry. It is no higher in class than the advertising rhyme, and is not nearly so remunerative. The woman who merely wants to write in order to make a living for herself and those dependent upon her, can accomplish more by going into absolute commercial work than by attempting the higher forms of literature. There are business men who want booklets written, and are willing to sign a hundred-dollar cheque for the work a wide-awake woman can turn out in a week. One satisfactory production like this leads the way to others of the same kind, and in a little while the woman has her clientage, with a more or less easy income. For this work she must live in the city, and must have both eyes and ears wide open all the time. The home woman is practically restricted to verse, fiction and such domestic articles as come within the scope of her restricted life.

Scarcely a college graduate can be found who does not cherish the secret ambition to excel in the field of letters. Even in the high schools and preparatory academies there is a strong tincture of literary ambition. To keep pace with the ever increasing army of writers, there is a constantly increasing demand for good writing. Magazines

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are printed for the purpose of carrying advertising matter into the home, and the postal laws demand that there must be a certain percentage of reading matter between the advertising pages. As the output of the factory grows, the magazine which heralds the virtues of its wares will grow, and there is small danger that there will be any deficit in the number of young men and women who would gladly see the product of their brain and typewriter, sandwiched between announcements of motor cars and steamship lines.

To the very young aspirant who has forged past the first peremptory "don't," there is one item of valuable advice. Keep your heart intact and your mind sweet. The disappointment that embitters is the poison that will ruin your ultimate success, no matter how gratifying it may be. There must inevitably be many disappointments. It is by this hard exercise to our faculties that we develop strength. We grow by falling down and springing up again. If we can spring up with a smile and with the determination, not to "get even" with the editor who has ignored us, but to do something so good that he cannot continue to ignore us, then are we on the high road to that ultimate success which is like unto nothing else in the world. When we have achieved it, we can look back over the long, stony path we have trod, and say fervently that the victory was worth the price.

Emily Grant Hutchings

HOW TO BEGIN WRITING FOR REVENUE

(Editorial Notes)

Rent or buy a typewriter. Take the manufacturer's sheet of directions for using it and follow them until you can write correctly and easily with the first and second fingers of each hand. Take any book in prose. Count the words on five different pages. Count the lines on the same pages. Divide the number of words on each page by the number of lines. Do this until you can easily estimate the number of words to a printed page and see how its lines average in number of words to each. After making these estimates, copy the pages estimated on the typewriter and estimate the lines and pages of your manuscript as you did

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those of the book. Repeat this with different books until your mind finds the relation of typewritten copy to print. Follow the same method with newspapers until you can think in the number of words you are writing in their relations to print. Make estimates of magazine pages in the same way.

In estimating printed matter, count as if there were no breaks for paragraphs. Count lines which "run over" for paragraphs as full lines. For each batch of your manuscript copy, make an estimate thus: "Manuscript pages, 10; 12 words to line, 30 lines to pages, 3,600 words." Then estimate this for print according to the number of words to the column or the page of the print. Make this a habit. It will be the habit of knowing what you are doing while you are doing it.

After copying on the typewriter until you can use two fingers of both hands without thinking of the keyboard, get some one to dictate to you for twenty to thirty minutes a day, quite slowly for the first week. Then increase the speed of dictation gradually, until you can follow dictation which is only a little slower than ordinary reading aloud. Correct all errors in each sheet of copy before taking it from the machine. Revise the whole twice after taking it from the machine.

HOW TO MANUFACTURE "COPY" FOR PRINT

When you can do all this easily on a good typewriter, the machine is almost as much a part of your working mind while you are writing on it as are the ends of your fingers (which are the most important part of the working mind in every one). But continue practice-writing until you can forget you have fingers and forget the machine while using it. Then your use of the typewriter will be automatic. Then you will have increased the "working capital" of your mind very greatly.

Do not attempt to write for a living or to write for revenue without this beginning. If you do, you will be "handicapped" throughout by those who use the typewriter to make "copy" for modern typesetting machines. If you propose to write "immortal literature" write it first with a "medium" (number 2 or H. B.) pencil on soft paper. Then copy it yourself on a typewriter at least ten times and improve it every time you copy it. Trust no copyist with your manuscript. Copy it yourself and improve it as you do so. Learn the typewriter. No one is thoroughly "educated" for Twentieth century life who cannot use it up to the speed limit of this two-finger method. That is practically the speed limit of the machine. It is faster than you ought to write in original composition. It is not necessary to go to a school to learn the typewriter. Any child can learn it in a month or so of practice. The "touch" system is a disadvantage to those who expect to do original writing. It wastes time and it increases the beginner's errors. But practice in copying from dictation, not over an hour a day, will finally make your writing so nearly automatic that you can close your eyes and go on writing without greatly increasing your percentage of errors.

These are the most necessary of all directions in beginning professional writing. The typewriter is now controlling the century. Learn it before beginning to undertake writing for revenue. If you do not intend to write for a living, learn it at any rate if you can make the opportunity. It is invaluable for mind-training and manual training. It gets both sides of the brain into high activity in controlling the nerves of

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both sides of the body. After learning it, remember that you can torture yourself or "kill yourself" with it very easily. It puts up the mind in composition to its highest tension.

HOW TO PUNCTUATE "COPY" FOR SALE

AFTER you have mastered the keyboard of the typewriter, then begin learning what its punctuation marks mean in money values. If you are writing to make and hold a steady market for bread-and-butter purposes, keep your hands off the comma key as much as you can. Punctuate with periods as much as you can. This means short sentences. Other things being equal, there is more "ready money" in short sentences than in long ones. Usually also there is more sense in them. Learn to write in sentences ten words long. Use this style "for information." Write "for information" in beginning to write for revenue. This means making (say) half a day's study of a subject first. Make it with your own eyes first. Then consult books. Then in two or three hours, put all you really know of it through the typewriter in the shortest sentences you can write. Then correct your manuscript. Be sure it is not too long. Then make your estimate. Then mail your manuscript to the right market for matter of its kind. If you have studied and learned something special that is of general or special interest, you will have nine chances in ten of selling it in the right market. At first, you may have only one chance in ten of finding the right market. Use that for what it is worth and you will create your own opportunities if you keep on.

In "descriptive writing" or essay writing, you can use somewhat longer sentences, punctuating with semicolons and periods. Write three short sentences; put a complete idea in each; end two with a semicolon and the third with a period. Into the third, put a conclusion for the others. You will thus pack your "copy" with ideas. If you get ideas into facts, so that the facts will show the ideas, you are making "high grade copy." The market demands it. It is scarce. It "pays a living." And "Livelihood" is the first essential of writing for a living.

If you have or earn a livelihood which will enable you to attempt to write the best literature for the market, then you can use all the punctuation keys of the typewriter, up to the limits of your knowledge of what literature means. Usually the comma, the semicolon and the period keys have all the chances of immortality in their best use you will need. Notice that the typewriter has no dash-key. It is a wise omission. You can make dashes by two strokes of the hyphen key, but every time your finger goes up to the hyphen key to force dashes into your copy, your chances of immortality are going down.

HOW TO WRITE AND MARKET "LITERATURE"

WRITING literature for the American market is speculation. You cannot rely on it for steady income. You might easily starve at it. Write poetry for pure joy. Write biography, history or science for reputation. But the only way to "make money" beyond a mere livelihood by writing, is to write fiction. If your mind is healthy and your purpose sane, you have as good a right to try novel writing or story writing as any one, provided you can put good ideas into good

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English. If you put good ideas into good English fiction, the result in your novel or short story will be better than in most. A novel may pay you $5,000 net. The chances are fifty to one that it will not, but if you are afraid to use one chance in fifty, your attempt to make a living until your fiftieth year and afterwards by writing is a desperate undertaking.

Trust yourself. Learn your subject. Fear nothing. State facts. Tell the truth. Do your best. Take your chances. Find your market. If you cannot find it, make it. Make ten lists, with ten addresses on each. Let each list represent publishers of daily and weekly newspapers, of magazines or books who have already used matter similar to that you wish to write. Keep each of these lists corrected and up to date by study of what is printed in the publications represented by each. Then when you have written an article for any one of those whom you wish to turn into your paying customers, buy stamps enough to send it to all ten addresses on that list. Send it to the best first with stamps for its return. Keep on sending it until your stamps are used up for that special manuscript. At the same time, keep on preparing other manuscripts for other publishers. Mail them until you learn your market. The letter box is a great institution. Learn to reach around the world with it for what you need to learn and for what you wish to sell.

HOW TO "ENTER JOURNALISM"

If you are a woman so determined to "get on" a daily newspaper that nothing can stop you, it is almost fatally easy, if you are adapted by your taste for the work. Don't! But if you will do it, study the paper until you know what it needs of what you wish to write. Write it. Condense it. Put life into it with short and sharp touches. Mail it to the city editor, the managing editor, the Sunday editor, according to the department. Write "submitted at regular rates" in the upper right hand corner of the first page. If you do not know the department, mail it with your name and address to the "Managing Editor." Give your name and address on the "copy" in the upper left hand corner, first page, and draw a pencil "ring" around them to show they are not to be printed. Only amateurs are expected to want their names printed in newspaper writing. Keep this up until you have had half a dozen articles printed. Do not go near the office unless you do so to draw your pay. Finally write a letter to the managing editor, or the editor to whom your copy has been addressed. Ask him to list your name as an applicant for the first vacancy. Then keep on sending in "acceptable matter." Mark it all "submitted at regular rates." Once a month, or not much oftener, ask to see the editor who has been handling your copy. Find when he has least to do. Do not go near him when he is crowded, as he nearly always is. Ask if he can "suggest anything" in connection with your work. If he finds your work will pay the paper, he will not be satisfied until he has you on its staff. You yourself may never be satisfied afterwards, but if you have the newspaper fever, you might not be at any rate. It is almost impossible to get out of "the newspaper business" after having once got into it. It separates you from the rest of the world. But if you follow these directions, you will hardly escape getting into it.

The "newspaper business" means work that may be better than most literature, but it gives hardly a chance for "literature." Your chances for literary success will be much better if your write at home, or earn a living

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in some way which will leave you time to write as you please and write your best in your own way. If you do this in fiction, and win on the one chance in the hundred of "making a hit," you may become rich after becoming famous. Newspapers do not usually wish their regular writers to become famous and their regular writers usually have no chance to become rich.

Finally, keep away from New York until you can go there with money enough to be sure of getting away when you like. Write your best for your home town, your home people, the people you love best. Give them what you can of what you think will be best for them. They need it. You need them. Deal with New York by mail, at a range of 1,000 miles, and you will enjoy even if you fail to appreciate all the advantages you can get from it.

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WOMEN AS EDITORS AND PUBLISHERS*

By KATE UPSON CLARK (Mrs. Edward P. Clark)

Author of "Art and Citizenship;" "Bringing Up Boys;" Etc.; Lecturer on Literary, Educational and Domestic Topics

IT IS often said that women have no aptitude for the larger departments of what is called business. It is true that not many women have as yet ventured into the wider avenues of commercialism, but there are thousands of women, especially in Europe, who are conducting small business successfully, * * * and I can testify to the efficiency of the women who conduct the business of our clubs. It has been my lot to speak before scores, perhaps hundreds, of women's clubs in all parts of our country. Much correspondence has been involved in making these engagements; but never have the arrangements which have been made failed to be carried out to the letter. If some one was to meet me, she met me. If some one was to see me off, she saw me off. I have always been paid just as promised. Sometimes serious complications have been threatened, but they have always been skillfully avoided or untangled by the clever and clear-headed women in charge. * * * Surely, if the club women of this country succeed in general business as they succeed in their own, they will sweep everything before them.

WOMEN AS EDITORS OF "COUNTRY WEEKLIES"

IT WOULD seem as though no kind of business would appeal to women more than that of publishing, whether of newspapers, magazines or books. Women are now the teachers of the world and its principal readers. Many of them are already engaged in the publication and editing of newspapers. * * * The publication of the country newspaper is a work for which a bright and tactful woman is especially qualified. She can thank the farmers for their mammoth squashes; pet the babies; compliment the housewives upon their quilts and their pre-

*From the Papers of the General Federation of Women's Clubs; by permission of the Author.

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serves and thus establish herself in their good graces. Of course, it is necessary that she should first gain their confidence. Perhaps she is a member of some well-known county family, or has other connections which commend her to their esteem; but having once made the people of the countryside respect her, she can run their village or country paper with great satisfaction to all concerned,—and make money. Many a paper of this sort nets its owner an income of from five hundred to fifteen thousand dollars a year, or even more.

PLEASURE OR PROFIT IN MAGAZINE EDITING

In the magazine world, there are few women publishers. My own experience in the business lay in this line. You may have read the very interesting history of our bright New York weekly, "Life," as related in its pages when it celebrated its twenty-fifth anniversary. You may remember its emotions when the "returns" came in,—the magazines which had not been sold; often apparently more unsold than had been sent out. Those emotions I know full well. Our magazine was the favorite one of Phillips Brooks and of Miss Wilkins. It received the warmest praises from judges of the Supreme Court in our own and other states. It had compliments galore,—but almost no advertisements! The men who went out to get them could not do it. It was not considered proper that I should do it myself, though I always felt that I could. We found that we could not make anything and therefore we sold the magazine after three years of hard but pleasant work on it. But if you can only get advertisements enough, you can publish a magazine. If you can make it interesting, you can get subscribers. Enough subscribers will usually insure you the advertisements, and you will go on to success.

The only woman book publisher that I know of is in Boston,—Miss Carro M. Clark, who has brought out several successful books under the caption of C. M. Clark & Co. The best paying of these is "Quincy Adams Sawyer." Miss Clark is a handsome, brisk, sensible young woman, but she says that she would not advise women

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generally to go into the work, because it involves so much hard labor and anxiety. This goes without saying. It is impossible to conduct any extensive enterprise without backbreaking work and exhausting worry; but women in their normal condition are just as capable of bearing hard work and worry as men are. Miss Mary Moulton Cheney, of Minneapolis, has no regular establishment as Miss Clark has, but she prints and binds her own books and does it wonderfully well.

HOW TO MAKE THE BEST OF EDUCATION AND DISAPPOINTMENT

In a certain family in which a great deal of time and money had been given to the education of the children, the wise old grandmother remarked when she heard that one of the boys was going into business, "I'm glad enough to hear it. We have education enough in this family. What we need now is money."

That is true of women as well. We have been to school a good deal. We are getting culture along all lines,—but we are distressingly poor. Our clubs are nearly all of them in need of money. Let us hope that many energetic women will be inspired by these accounts of business women, to enter into business themselves. Then, when they have amassed great fortunes (as they are pretty sure to do) let them remember our poverty-stricken clubs. Now, our rich women are generally rich because they have rich husbands, who prefer to dispose of their property in their own way. Our independent women, who make their fortunes themselves, can do as they please with them.

It is best for a girl to marry, if a favorable opportunity presents itself. The wife of a good husband and the mother of good children is the happiest woman in the world. But if one's love affairs go wrong, and one has to look about for occupation, why not take up business, and especially the publishing business? It is just as honorable as art or literature, and, in the slang of the day, "there is much more money in it." Even if you have wealth, you can properly go into business, just as young men of wealth do (for one must have capital to start with) and thus give occupation to many others.

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The great obstacle in the way of woman's successful entrance into business is her mode of dress, which is highly restrictive and unhealthful. That of men is not perfect. Their stiff shirt-bosoms and collars are anything but sanitary, but our clothes are infinitely worse, and must be radically changed before we can, as a class, devote ourselves to any strenuous work, freely and nobly,—especially to the work of home-making and of motherhood. Our costume is better adapted to any other sort of business than to that.

Yours Very Truly,
Kate Upson Clark.

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SCULPTURE AS A PROFESSION FOR WOMEN *

By VINNIE REAM HOXIE

Successor of Harriet Hosmer and Rosa Bonheur in Art; Author of the Statue of Lincoln in the Capitol; the Farragut Statue in Washington, Etc.

SUCCESS FOR WOMEN AS SCULPTORS

I HAVE been asked to give my views on the field of sculpture for women, and I am constrained to speak from my own experience, at the risk of seeming egotism. It is eminently a field for women; no one has ever questioned that the eyes are as true, the thoughts as noble; the touch as delicate as with men, and the field of sculpture is unlimited—that meadow of delight is full of flowers to be plucked; the harvest promises to be great, and the workers are few; but sculptors must be born, not made.

I was once invited to speak before the public schools in St. Paul and in answer to many inquiries as to how students could know whether they had undeveloped talent for this work I said: "If you have reason to think you have talent, shut yourself up in a room with some modeling clay and apply yourself for two hours to seeing what you can do. If at the end of that time you have not evolved from the clay something suggestive of talent then come out, close the door and leave hope behind." Clay is a pliable and wonderful material, and readily responds to the loving touch of genius.

HOW TO LEARN SCULPTURE

TO THOSE aspiring to be sculptors I would say that if, after a test of the "closed door," they feel justified in pursuing the study of art, they cannot too soon place themselves under capable instructors, remembering

*By Mrs. Hoxie's permission from her text of "The Field of Sculpture for Women," an address delivered before the International Council of Women in Toronto, Canada.

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that anatomy is the basis of their work, and modeling from the life an absolute necessity. To have a correct conception of the human figure is the great essential in sculpture. Gustave Doré told me he drew from the human figure for many years before he really began his work, and then he felt his ability to compose. I have made two statues for our National Government, receiving the awards after competition with others; one of Lincoln which stands in marble in the Rotunda of the Capitol in Washington, and one of Admiral Farragut which stands in bronze in Farragut Square. I am now making for the State of Iowa a statue of Kirkwood, who was governor of the state during the Civil War, a senator and a cabinet officer; it is to stand in bronze in Statuary Hall in the Capitol in Washington. For each statue I have given two years of study and work to the completion of the nude figure in every detail before putting on the drapery. In my first work, the Lincoln statue, the model of which was completed in a committee room of the National Capitol in Washington which I kept open to the public, I sought and obtained the advice and criticism of the most competent experts in anatomy, and not until they pronounced the figure complete and correct in detail did I venture to clothe it. The nude figure may be chaste and classic—the draped figure may be refined or vulgar. The art of draping is the art of concealing and revealing, and requires refinement of taste and good judgment rather than artistic skill; it is easy with the flowing folds of old-time costumes; it is difficult with the modern costumes of men.

OVERCOMING DIFFICULTIES IN THE CAREER OF THE WOMAN ARTIST

MEN have welcomed women to this enchanting field of usefulness quite as cordially as to other avocations in which women and men compete. Often, perhaps, from a feeling of chivalry they have not desired that women should find occupations in which they could earn their own living, denying them independence that they might be obliged to lean upon men. I have sometimes wished to be a man and have some loving, clinging soul

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leaning upon me—depending on me. Rarely perhaps envy, jealousy and malice have crept in here as elsewhere. Harriet Hosmer arraigned her detractors before the courts and silenced them. Gifted, womanly and courageous, she was the champion of her sex in art. General Sherman once said to me: "Remember, Vinnie, that the lightning strikes at the tallest steeples;" and Mrs. Farragut wrote me: "Don't be the least discouraged by adverse criticism, for it is impossible for anyone to achieve greatness in any way without being a target to be shot at from the quiver of envy." Afterwards she wrote me of the statue of Admiral Farragut: "I do not think it possible your art could accomplish a more perfect work than you have done in delineating the features and expression of my dear husband, and it will ever be to me a source of gratification to know when this generation has passed away, the next, perhaps more fully appreciating his character and history, will have your faithful and enduring image of him to recall it. May you always meet with equal success in all your work. * * *" And this was my best reward—my work had reached her heart.

WOMAN'S MIND EXPRESSED IN BRONZE AND MARBLE

Just as the skill which is due to long and patient plodding looks askance at the triumph of youth and strength, so must man view the entry of woman upon fresh fields of labor; the crime of the elder Pitt—youth and inexperience—is hard to forgive, but women will live it down; and men are chivalrous; they will lend a helping hand and welcome the fellow-worker. In this field as in others, women must have talent, patience and courage. patience to wait a lifetime as artists have sometimes waited for recognition. "Art is a jealous mistress," and the artist is not always free from the fault of his mistress. Art juries will disagree; it has happened that a work of art which received honorable mention in the Paris Salon has been refused admission to an Art Exhibition in America. Art critics are never infallible, and are seldom art workers, because the ethics of all honorable professions prohibit the disparagement of one member by another; but

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if we reach the hearts of the people, the voice of the people will be heard in the end, and that is the greatest triumph of art.

It has been urged against sculpture for women that it may alienate them from their homes and their home duties. Not at all—every beautiful thought that is developed and every noble inspiration makes home and dear ones dearer, the home more artistic, the hearth brighter. Women have at last burst their bonds. They soar into the eternal; they now compete with men in every field, however complicated, and they win. The names of successful women are familiar to us all. We look at them with a sort of reverence. Were they less noble wives or less tender mothers? No; their husbands are proud of them and their children do not suffer from neglect. Why should they? Some mothers play bridge; some are addicted to social clubs; some are devoted to dress; others are busy with church work, or with helping to gain an income for the family in trade, in science, in literature and art. No woman is now expected to wash dishes or scrub the floor if a machine can be found to do it, and why, then, should not a woman be a sculptor? Her brain is as great, her thoughts as tender, her fingers as skilful as those of man. She does not hesitate to climb the scaffolding, to mount the ladder—and often from it she ascends to fame. And how happy she can be with the moist clay in her hands in a room mellow with northern light, trying to carry out a conception that may give her fame. She may not have a large acquaintance, but her friends are of the choicest, for art does not attract the frivolous; only the refined seek the studio to inspire the artist as beautiful thoughts are developed into marble and bronze.

EXPRESSION AS A "DELIGHT TO THE SOUL"

I AM a sculptor, and my life has been a happy one—so happy that I have feared always that I was "eating my white bread" and that some terrible storm was surely to break over me, for it seemed as if Heaven could not give me so much. My work has never been labor, but an ecstatic delight to my soul. I have worked in my studio

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not envying kings in their splendor; my mind to me was my kingdom, and my work more than diamonds and rubies.

If my encouraging words can help any struggling artist to have new hope I shall be glad. We know that we can only portray what is in us. The output can only be the expression of our own souls; what we give is what we have—our work speaks for us and is the exponent of our hearts. In this field of sculpture disappointments will come, dark days of discouragement, nights of brooding and wakefulness, and we are never, never satisfied with the result of our efforts; but there is a glamour about it indescribable. It is a siren that leads us on; with a gentle voice she bids us on and on into the mystery of creation. God has been good to those who have heard that siren's voice and who have responded.

Very truly yours
Vinnie Ream Hoxie

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MUSIC, ART AND THE STAGE AS MEANS OF SELF-SUPPORT FOR WOMEN

By ALICE LAKEY

Pupil of Vanuccini, Barbot, Randegger and Montem Smith; Chairman, Department of Music, New Jersey Federation of Women's Clubs; Daughter of Mrs. Emily Jackson Lakey, the Animal Painter

IN THE first decade of the Twentieth century there were 69,578 women in this country, earning a living as painters or sculptors, musicians or actresses, and as teachers of these various forms of Art. Of this total, 6,661 were actresses or professional show women; 10,907 were artists and teachers of art; while 52,010 were musicians and teachers of music. Of the total number listed as musicians and teachers of music, New York City claimed 3,281 as teachers alone.

HOW "ART PAYS," WHEN JUDGED BY AVERAGE INCOME

THE average income earned by a woman following one of these professions is given as $695.41. Therefore it will be readily seen how meager must be the incomes earned by some professional women, when in spite of the large sums earned by the exceptional artist in the different professions, the sum earned by the woman standing on the lowest rung of the ladder is so small as to bring down the average to the pitiful sum of only about twelve dollars per week.

One notes that music claims almost 75 per cent of the whole number of women earning their livings by following an artistic pursuit. The reason is not far to seek. It is to music that a woman first turns when left unprovided for in mature years if she has had in her youth a training in music that was even half-way good. This is especially true in small towns where many a woman is eking out a slender income, or making half a living, by teaching the piano to children. This partially explains why the musical standard in this country is so low. Women are teach-

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ing who have no training that fits them for the important position of instructors of youth. Then again many young girls study a little, either the piano or the voice, and begin to teach, possibly charging but twenty-five cents a lesson, in order to make enough money to take more lessons themselves or else for the sole purpose of earning pocket money.

HOW WOMEN STUDY MUSIC AS A PROFESSION

On the other hand, in contrast to such makeshift methods of teaching music, we have the woman who is seriously devoting herself to acquiring a musical education in all that the term implies, and is preparing herself to enter the musical field as a professional. What does the education cost her and what will she earn after she has secured her professional training?

An answer to each of these questions can as well be secured by studying conditions in New York City as in any other city in the country, for what goes on in the metropolis of this country is typical of the situation everywhere, with the exception that in New York the student has the opportunity of hearing the very best music that can be heard in America for the entire season. The mere fact that opera is sung in that city for the whole winter and sung by the greatest artists; that the Philharmonic and Boston Symphony concerts are given there with soloists of the highest rank, gives New York authority in music that no other city has on this side of the Atlantic. The one drawback, the increased cost of living expenses, is more than compensated by the advantages gained in being able to hear the best that the world offers in music.

No student should undertake the study of music as a profession unless she is gifted with the keenest appreciation of what it means to be a true artist. Without this knowledge as a foundation, a student will not be able to endure cheerfully all the trials and privations incident to becoming the mistress of her profession. This holds true not only for music but for art as limited to painting and sculpture and to that of the stage. The true artist is the same, no matter in what form of art her soul finds expression.

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The music student should be supplied with sufficient talent to warrant her in devoting herself to the study of music, whether as a singer or as an instrumentalist; she must have good health to meet the drain on her vitality that the study of music causes; and lastly she must have sufficient money to enable her to study long enough to develop whatever talent nature has given her. Rossini said that the singer required three things: First, Voice; second, Voice; and third, Voice. But Clara Dolby, for whom Mendelssohn wrote the "Elijah," came nearer the truth when she said that the singer required one hundred things to make her an artist and if she lacked one of these she lacked all and failed.

COST OF A MUSICAL EDUCATION

There are two ways for a woman to study music. She can take lessons from private masters or she can attend one of the good music schools. If she studies with private teachers she must be prepared to pay ten dollars an hour for vocal lessons, as that is the rate charged by those teachers to whom one is willing to entrust a really good voice. Good instrumental instruction from masters, can be had for from four to six dollars an hour. But with lessons at a school, the student has the advantage of receiving instruction in other studies which are so necessary to the development of an artist. At the Institute of Musical Art, the fees for the Regular and Post Graduate Courses are $250 a year for vocal instruction and $150 for instrumental music. A combination of the two courses is offered for $350 a year. To these charges must be added extras for languages, except in the singing courses where one language is part of the course. The cost of living may be estimated at a minimum price of $35 per month, to which must be added sufficient money to cover other necessary expenses, chief of which is the expense of tickets for the opera and for concerts. A pupil *must hear good music* in order to acquire a standard of taste. The number of years a student must devote to work before being qualified to earn money depends entirely on her qualifications when she enters a school.

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The student may only wish to fit herself to teach music in the public schools where, as supervisors of music, women receive salaries of $1,000 or more in the cities. In the small towns, this drops to $500 and upwards. The time for study in the Public School Music Course is placed at three years, with an expense for the first two years of $200 and for the third year of $100. The time for a student to follow the prescribed course of music study, as mapped out in the institute, is three or four years. Then she should be able to pass the examinations for the first certificate; but three years more of study are demanded from the pupil who wishes to secure the post graduate diploma.

EARNINGS OF WOMEN AS PROFESSIONAL SINGERS

THUS we see that it will cost nearly $5,000 for a student of vocal music to maintain herself for the forty weeks of the regular school year for the complete course of seven years. The student of instrumental music, however, can cut this down fully $700. Now how is the woman to use her music as a means of self-support when she has mastered her art? Small parts are open to Institute students when qualified at the Metropolitan Opera House, which gives them stage experience, but the salaries are small. To the successful operatic star the prize is very great, ranging from the $5,000 paid to Patti per night down to a hundred dollars a week for the competent beginner. But light opera or musical comedy pays almost as well as grand opera, while the time required to master it is much less. Positions in the churches in cities are sought for by many singers on account of the excellent salaries paid in some of them and because of the fact that so much time is left the singer in which to teach or sing in concerts. Some singers sing in a Protestant church on Sundays and in a Jewish synagogue on Saturdays and thereby double their income. The salaries in churches range anywhere from $100 up to $2,000.

The concert field, as a separate field as it is in England, is almost unknown in America. The singer makes her steady income by singing in opera, either grand or light;

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in church singing, with occasional concerts; by singing at society functions, where operatic stars receive very large prices for singing but once, and by teaching. While in England, the oratorio field offers a steady source of income to the singer, in this country the engagements are comparatively few and the singer who depended on such engagements would starve.

It is, however, on the lyric stage that the singer reaps her greatest harvest. She may sing tolerably well, look pretty, act a little and have some "magnetism," and she can begin at a salary of fifty dollars a week during rehearsals and step into an income of $100 or more a week as soon as the play is produced. If it makes a success and has a long run, the financial return is so large that it is small wonder that the singer who is not at heart an artist, is tempted by the love of money to omit the study that it takes to make an artist and plunge at once into making money. However, the future revenges itself, as after a few ephemeral successes, she finds her voice is gone, youth fled and nothing to do. On the contrary the great artists like Sembrich, Lilli Lehman, Patti and others, study for years and years and sing until they are in the seventies. They sing because they have mastered the art of singing. Nordica is a woman over fifty years of age and yet with so great an artist age counts as nothing.

PAY OF SINGERS FOR PHONOGRAPH COMPANIES

THE ways open to women to support themselves in music besides those just enumerated are not few. The singing for the phonograph has come to be a regular business, Schumann-Heink getting about $35,000 a year in royalties alone for the records sold on which her songs are registered. Geraldine Farrar gets anywhere from $15,000 to $25,000 a year. Smaller singers receive from $50 to $100 dollars for singing for a single record, while those singers who are under contract to sing on call for a well-known manufacturing company receive salaries from $2,000 upwards. But great as is the prize for women singers, male stars receive much more, Caruso drawing from $55,000 to $70,000 annually in royalties alone from the sales of the phonograph records of his songs.

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We thus see that the great artist does after all make the greatest financial success and that his labors count as little when compared to the immense salaries paid to the really great artist.

Seven years of labor, the time that Jacob served first for Rachel, may well have another seven years added to them, as Jacob had to labor before he secured his prize, in view of the great rewards of the succeeding twenty-five years. We may use the same parable for the study and rewards of painting as a profession.

HOW WOMEN STUDY PAINTING, SCULPTURE AND DESIGNING

THE Art Students' League of New York offers the student a means of securing instruction on lines similar to those of the Beaux Arts in Paris. This is a school where there are classes for women as well as men. The afternoon life-drawing classes demand a fee of $50 for eight months' instruction; for portrait and still life a fee of $60; for classes in water-color painting or drawing from the antique, $35 and $25 respectively. In addition, there are scholarships open which entitle the holder to free tuition in any two classes of the League during the season. These scholarships are not open to students in New York City.

At the Pratt Institute in Brooklyn, N. Y., students may have the advantages of studying in classes at a moderate figure. The terms for the forty weeks for the Normal Art Course are but $82. Courses in general art and costume-illustration are offered at $46 for the year's instruction and courses in decorative and applied design for the same price. Cooper Union offers free art schools for women between the ages of sixteen years and thirty-five. These classes give instruction in elementary drawing from the cast and from the antique and also from life. Then there are classes in water-color painting and in oils; classes in illustration, decorative design, miniature painting and modeling.

The New York School of Applied Design charges $75 a year for tuition. Its regular course of work includes instruction in object drawing, perspective, flower drawing and painting, cast drawing, antique, elementary conven-

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tionalization and elementary design. Later there are classes in the application of design to the manufacture of wall paper and to textiles. Then follow the application of elementary instruction to the work of an architect's draughtsman and to illustration. Special courses are offered to the student who desires to take up book-cover designing or historic ornament; water-color painting or fashion drawing. Forty scholarships worth $50 each, which will pay the tuition fees of a student for a year, are offered, and there are also four "scholarships in perpetuity."

This school sometimes pays out $600 dollars a year in prizes. The school announces in its prospectus that it has placed more girls in paying positions than any similar school in the country at salaries ranging from $500 to $1,500 per year. The Society of Beaux Arts Architects has appointed this school "as the headquarters for women architects in New York."

It will be seen that the student wishing to study art as art or to make of it a trade and become a high-class artisan, is offered exceptional advantages in New York. Not the least of these is the fact that New York, with the Metropolitan Museum and private, priceless art collections, affords a student invaluable means of becoming acquainted with the best that this country holds and thus prepares the way for the student to visit European art museums with at least a "bowing acquaintance" with the work of the great painters and sculptors.

HOW WOMEN ARTISTS "BOIL THE POT"

THE financial returns from art are never considered by the true artist, for the woman who is handling pigments, or clay, lives for the time in that world where money does not count. But many artists have found that the income to be derived from their art was so pitifully small that they were obliged to supplement it by some means. Hence they have turned their attention to illustrating, to designing, to "fashion work" (where they can earn the princely sum of ten dollars a week) and in some cases to photography.

Miniature painting, too, has been found remunerative,

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a miniature bringing anywhere from $50 up to $250. China painting possibly has afforded many women an income until it was overdone. The painting of buttons, brooches and sleeve links has given more than one woman an income. One woman living in a small town employs young students to decorate these articles for her. Acting as the agent, she sells the buttons all over the country, making for herself a comfortable income. She has built a beautiful home largely from the profits of her painted buttons. But it is to teaching that the woman turns in many cases.

The public schools pay their supervisors of drawing as high as $1,400 for the year's work of forty weeks. In the colleges and fashionable schools, the rates are even higher. At the Normal school in New York the supervisor's salary is $1,800. These rates are for women.

The true student of art is never done studying. Woman has made a place for herself in art that entitles her to rank with the man. The prices for her work are just as high as the man's, if the work is as good.

THE STAGE AS A MEANS OF LIVELIHOOD FOR WOMEN

PROBABLY the shortest way for a woman to earn a living without years of preparatory study is offered by the stage. Not but that the great actresses are obliged to devote years of study to their art before they really do work that is worth while and work that will establish them before the public; yet as a quick way of securing a salary, the stage offers the surest one. But it demands everything from the woman if she would really become a great artist. Hence it is at last on a par with other professions if one would achieve great things. Daniel Frohman says that women who succeed have latent qualities, with temperament and personality that fit them for a stage career. The rank and file are merely adepts at acting and have no great talent for it. He believes that the stage is more useful than any other profession to women.

The average income of the educated and trained actress is about $75 per week. Some receive $200 or more; some as little as $25. It is estimated that there are about one thousand women who are earning from $150 to $250 per

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week. Others again get salaries from $500 to $2,000 per week. Among them are Marie Doro and "Billie" Burke. Maude Adams, Viola Allen, Annie Russell and Mary Mannering each began "as a child actress, finding time to study as well as learning to act."

There are about forty weeks in a theatrical season and the average miles of travel in a season would be about 6,000. Some of the best actresses now before the public began their work in small parts in musical comedy.

Acting for the preparation of moving picture films has become a regular business within the last few years, since motion pictures have taken such a strong hold on the public. Both men and women are earning good salaries in many cases by acting before the camera. One of the most important of all the firms making these films has a regularly equipped stage where the various plays or single scenes that are to be put upon the films are acted out by professionals.

STUDYING FOR THE STAGE

THE American Academy of Dramatic Arts and the Empire Theatre Dramatic School, founded as the Lyceum School of Acting, rank with the best schools for the woman who wishes to begin dramatic work. The fee for tuition is $400 for either the junior or senior class. The cost of costumes of the senior course may come to $30 a year. The course begins with training in physical culture, action, dancing, fencing and health. The course in vocal training takes up the training of the voice; then speech, English diction and French pronunciation. Stage training includes stage mechanics, business, make-up, costuming and art decoration. After this come dramatic analysis and literature, physical expression, vocal expression and stage expression.

PUBLIC ENTERTAINERS AND THE PUBLIC AS A "CRUEL TASKMASTER"

THE strain of stage life is very great and yet the lives of actresses seem to be as long on the average as those of women in other professions. The demoralization of the stage life is due to the fact that many an

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actress is not a student. She is willing to yield herself up to every form of relaxation that offers itself. Many women believe that personal influence and not individual work will bring results. Dramatic talent is a gift but it amounts to very little without years of hard work to develop it to its highest degree. No woman who wishes to succeed on the stage should begin to study unless she is certain that she is willing to do work that is harder than any she has ever done. Reynolds defined genius as the power to work hard and this is certainly true of the stage; for no woman ever succeeded who was not a "slave to work." It is work and not talent that makes success on the stage as well as in all other modes of art. But one may well ask is the stage-life worth all that it costs the woman? She must practically sacrifice her home life and personal life. She belongs to the public and the public is a cruel taskmaster. Summed up, it would seem as if any other art life allowed the woman more liberty to develop her own soul-life than the stage does. Was not Modjeska right when she said "the home is the place for the woman"? Surely if she seeks her own happiness and the happiness of those who belong to her, the woman who has a home will not choose to become a public entertainer, great as are the financial prizes the stage offers the successful artist.

Alice Lakey

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de hebreis voluminibus addidi nouerit eque usq; ad duo pūcta-iuxta theodotionis duntaxat editionē: qui simplicitate sermonis a septuaginta interpretibus nō discordat. Iher ergo et vobis et studioso cuiq; fecisse me faciens nō ambigo multos fore-qui nel nundīa uel supercilio malent contemnere et uidere preclara quam discere: et de turbulento magis riuo quam depurissimo fōre potare. Explicit prolog?

Incipit liber hōnorū uel sohlogos

Beatus vir qui nō abiit in cōsilio impiorū: et in via peccatorum nō stetit: et in cathedra pestilētie nō sedit. Sed in lege domini voluntas eius: ⁊ in lege eius meditabit die ac nocte. Et erit tamq̄ lignū quod plātatum est secus decursus aquarū: qd fructū suū dabit in tpe suo. Et folium eius nō defluet: ⁊ omnia quecūq; faciet prosperabūtur. Non sic impij nō sic: sed tamq̄ pulvis quē proiicit ventus a facie terre. Ideo nō resurgūt impij in iudicio: neq; peccatores in cōsilio iustorū. Quoniam nouit dominus viā iustorū: ⁊ iter impiorum peribit. Psalmus dauid

Quare fremuerunt gētes: et populi meditati sunt inania? Astiterunt reges terre: et principes cōuenerunt in unu: adūsus dōm ⁊ adūsus cristū eius. Dirumpamus vincula eorū: ⁊ iciamus a nobis iugū ipōrū. Qui habitat in celis irridebit eos: ⁊ dūs subsānabit eos. Tunc loquet ad eos in ira sua: ⁊ in furore suo cōturbabit eos. Ego autem cōstitutus sum rex ab eo super sion montem sanctū eius: ādicās preceptū eius. Dominus dixit ad me filius meus es tu: ego hodie genui te. Postula a me et dabo tibi gentes hereditatem tuā: et possessionē tuā fīnios terre. Regēs eos i virga ferrea: ⁊ tanq̄ vas figuli cōfringes eos. Et nūc reges intelligite: erudimini q̄ iudicatis terrā. Seruite dōo i timore: et exultate ei cū tremore. Apprehendite disciplinam: ne quādo irascatur dominus ⁊ peccatis de via iusta. Cum exarserit in breui ira eius: beati omnes qui confidunt in eo. Psalmus dauid

Cum fugeret faciem absolon filij suu

Domine qd multiplicati sunt qui tribulāt me? multi insurgūt aduersum me. Multi dicūt anime mee: nō est salus ipsi in deo eius. Tu autē dōe suscceptor meus es: gloria mea ⁊ exaltās caput meū. Voce mea ad dominū clamaui: ⁊ exaudiuit me de mōte sāto suo. Ego dormiui ⁊ soporatus sum: ⁊ exsurrexi quia dōs suscepit me. Non timebo milia populi circūdantis me: exurge dōe saluū me fac deus meus. Quoniam tu percussisti omnes adūsantes michi sine causa: dentes peccatorū cōtriuisti. Domini est salus: et super populū tuum benedictio tua.

In finem in carminibus. Psalmus d

Cum inuocarē exaudiuit me deus iustitie mee: in tribulacione dilatasti michi. Miserere mei: et exaudi orationē meā. Filij hominij usq; quo gravi corde: ut quid diligitis vanitatem et queritis mendacium. Et scitote quoniam mirificauit dōs sānctum suū: dōs exaudiet me cū clamauero ad eū. Irascimini et nolite peccare: quē dicitis in cordibus vestris in cubilibus vestris compungimini. Sacrificate sacrificium iustitie ⁊ sperate in dōmo: multi dicunt qs ostendit nobis bona

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HOW COBDEN-SANDERSON TAUGHT CRAFTSWOMEN

By EMILY PRESTON

Pupil of Cobden-Sanderson in Bookbinding; Art Binder and Teacher, New York

[By Miss Preston's permission from the [illegible] paper on "Artistic Bookbinding," Papers of the General Federation of Women's Clubs]

FACSIMILE FROM THE GUTENBERG BIBLE.

THE ART CRAFTS ILLUSTRATED BY [illegible]

I FEEL confident that most of you [illegible] somewhat [illegible] of the book [illegible] and, whereof [illegible] the [illegible] I dare say, [illegible] review of the various [illegible] of a single volume. [illegible] skilled craftsmanship [illegible] add [illegible] my subject has [illegible] excellent reason, that [illegible] upon the splendid [illegible] tory of this fine old craft [illegible] many centuries such an [illegible] ously guarded for it by the [illegible] Mediaeval Trades Unions existed, when [illegible] tion had given it strength to stand unsupported. And though I turn reluctantly from these phases of [illegible] craft I am glad of an occasion to speak of its charm [illegible] a craftsman's point of view, and of the real pleasure [illegible] work affords.

I have been in a number of binderies, either as pupil or visitor, and in them all, as well as in my own, I have seen only pleasure in the work added to a very genuine enthusiasm. The atmosphere seems always to be charged

REGINNING with "Beatus vir," "Blessed is the man that walketh not in the counsel of the ungodly," this page gives the Latin version of the First, Second and Third Psalms and part of the Fourth. The Mazarin Bible, so called because it was discovered in Cardinal Mazarin's library in 1760, is one of the first from the Gutenberg press. It supplies this page of the first book printed with movable type. While almost everything which concerns Gutenberg and Faust as the first printers is in dispute, it is conceded that Gutenberg's first book was this folio bible, completed before August, 1455. The several other copies besides the "Mazarin" still extant are all very beautiful. After the printing had been done from type, the illumination of initials and borders was worked out by hand. As to the illustration of the meaning of the "priceless gift of printing," in the address delivered by King George V. while Prince of Wales, the Bible is now printed by the British Bible Society in all the principal languages and important dialects of the world.

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[By Miss Preston's permission from the text of her paper on "Artistic Bookbinding," Papers of the General Federation of Women's Clubs]

THE ART CRAFTS ILLUSTRATED BY BOOKBINDING

I FEEL confident that most of you know somewhat of the book beautiful, when a binding is good, and wherein it excels. Doubtless many go further, and know how the actual work is done, and perhaps a few have learned how to do it; but I dare say, those who know would the more enjoy a brief review of the various processes employed in the binding of a single volume. And those who do not realize the skilled craftsmanship the work demands would gain an added interest in beautiful bindings. And so I regret that my subject has not to do with technique and, for the same excellent reason, that I may not dwell as I should like upon the splendid traditions of bookbinding; for the history of this fine old craft shows why it has held for so many centuries such an excellent place, one that was jealously guarded for it by the Guilds, so long as those Mediaeval Trades Unions existed, when time and tradition had given it strength to stand unsupported. And though I turn reluctantly from these phases of my craft I am glad of an occasion to speak of its charm from a craftsman's point of view, and of the real pleasure the work affords.

I have been in a number of binderies, either as pupil or visitor, and in them all, as well as in my own, I have seen only pleasure in the work added to a very genuine enthusiasm. The atmosphere seems always to be charged

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with cheerfulness and good fellowship, and I have personally never known discontent among those who have worked with me. There is such endless variety in the binding of a book, each step requiring such infinite care and all in turn so much patience, that a boundless enthusiasm is needed; but that it never fails has often puzzled me. Doubtless the pleasure in the work lies more than a little in the very variety of which I speak. Growing under one's hands, by means of one process and another, is a production that is to combine the elements of strength and of beauty; and the binder, visualizing the results of his labors, is willing to take joy in each step, for the work's sake. All craft work is stimulating, because it is the union of manual training to artistic impulse, and so it becomes an individual's expression of himself. But I claim for my craft an added charm, one that must be felt by the binder who is a lover of books: that of having it in his power to complete by an outer semblance of beauty the beautiful thought the author has expressed.

COBDEN-SANDERSON'S IDEAL FOR CRAFTSWOMEN

YEAR after year the interest in fine binding grows in our country. With men, because of limited time, it has developed rather along the lines of collecting, while women turn to the craft itself. The greater number of these women give no thought to the commercial side in taking up the work. They bind their own books for their own pleasure and, beyond an occasional exhibition, their books might well be marked as were those of the great collector, Grolier, for they are exclusively for themselves and their friends. It is a little more than twenty years since Miss Prideaux invaded a territory hitherto altogether masculine and became a successful bookbinder. This intrepid Englishwoman established for her work a high standard of excellence, and has been for years, ranked with the foremost binders of the time. Miss Prideaux' success has inspired many followers, but as she has not taught her craft, it is rather to a man, Mr. Cobden-Sanderson, that we women, both in England and America, owe our inspiration, if not our actual training. This great binder, when he gave up

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his profession for his handicraft two and twenty years ago, began at once advocating bookbinding as a craft especially adapted to women. Listen to his industrial ideals, as expressed in his own words: "A man may well be set to work by another, and many men and women may well cooperate in the production of a single work. The important thing is, that there shall be a common and well understood notion of what the work ought to be, and that there shall be a common and eneregetic desire to contribute to the completion of the work, each in due degree for the work's sake, and the workmanship, and even for the shop's sake. And if in this field I might suggest a practical reform, it would be the transformation of the workshop, from the place in which to earn a wage or to make a profit, into a place in which the greatest pleasure and the greatest honor in life are to be aimed at; pleasure in the intelligent work of the hand, and honor in the formation and maintenance of a great historic tradition." "Do your best for the cause," he wrote me once, when I was just beginning my work in New York; "and remember that the cause is not bookbinding, nor a handicraft, nor a pattern, nor getting a living, but that sound view of life as a whole, which shall make all other sound things possible, and among the sound things, some that may be beautiful."

It is not the time nor the place for an appreciation of this really remarkable man, but you will perhaps the better realize the influence he brings to bear upon more than the craft life of his pupils by these brief glimpses of his character.

You have one and all been to one or another of the little binderies scattered about our own country, where men and women with craft ideals are seeking to express them. They are often a bit aside from the shopping highways, though the first winter I had a studio in New York there were three binderies in one block in 23d Street, all busy with pupils eager to learn the craft. Three more were flourishing within a short distance; and, as far as I know, nothing but the most sympathetic and friendly rivalry existed. The classes vary greatly in these binderies, from a limited one or two, to a practically unlimited one of eight

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or ten. The hours, too, are different, but the enthusiasm is the same, so far as I have ever heard.

TEACHING FOR REVENUE AND WORKING FOR ART'S SAKE

In my own studio, I have had but few pupils who aimed to make a profession of binding, but it has never been necessary for me to urge more industry upon my pupils. They come for pure love of the work, and they go as slowly as I direct, showing no desire to make a fad of bookbinding. It is not necessary for every one to enter the professional field, as a self-supporter. Certainly it is not expedient; I heartily encourage people of wealth and much leisure who choose to put aside a given number of hours each week, winter after winter, to the study of my craft, and I have never yet been disappointed in the result of this encouragement. As the grasp of the work becomes firmer, the pupil grows in enthusiasm and in application. It is never a question of lagging hours with my class, but of the inhospitality that sends them home when time is up.

And now in closing, let me turn for a moment to the practical side of my craft, hand-bookbinding as a means of livelihood. It is here, I feel impelled always, to sound a note of warning. To learn to bind well is a matter of years. Seven hours a day for one year is Cobden-Sanderson's shortest course, and when this arduous year is finished, even under such masterly instruction, it is only the novitiate passed. Still must come years of necessary practice, to acquire proper skill; limitless patience, untiring perseverance, and with all this, a limited demand for the bindings the ambitious craftsman has aimed to produce. Fifty dollars is a large sum to be paid for the binding of a book, and the binder who asks it, hardly puts less than two weeks' work upon it. This means that, granted a steady supply of fifty dollar orders, one hundred dollars the month is the limit the amateur binder could hope to make. By "amateur," I mean the binder who executes his book quite unaided by workmen. Materials are all expensive; the proper equipment of a workshop costs not a little, rent also is no small item, and all this added to the original expense of training, makes a formidable array of figures,

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if the binder is depending entirely upon his craft. Teaching bookbinding is of course far more lucrative; but, to be a good teacher, requires a certain gift, quite outside craft ability; and yet the two must be united to make teaching possible. Hence to those who hope to earn a livelihood I would earnestly say: Bookbinding should not be the chosen work. The way is too long and the chance of ultimate financial success not so certain as to justify the necessary outlay, if the money is to be taken from a limited store or borrowed. There are other paths and more sure, when care stalks by one's side as a constant companion.

Again, for the binder who lacks a feeling for design, but a modicum of success is possible, however brilliantly the mere technique has been accomplished. For binding is an Art Craft, one in which artist and artisan must balance. The only hope of financial success then depends upon this combination, together with capital and ability to run a business, or the special gift for teaching. Otto Zahn, one of our best binders, told me it was impossible to earn a livelihood by merely filling the few orders an amateur binder could complete each year, and the foremost woman binder of England, Miss Prideaux, said the same. Hence my pessimism. But, to the person who is not entirely dependent upon her labors, no work could be more congenial, nor can any other handicraft offer more charm or more possibility. Given the absence of financial anxiety and add to this ambition to excel, the gift for infinite painstaking, and a talent for design, and the result will be successful work and pleasure in the labor. It will never be satisfaction, for always the good craftsman reaches for what is beyond his grasp and aims to work on and upward, step by step to higher things.

Very truly yours
Emil Pauli

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THE ART CRAFTS AS MEANS OF LIVELIHOOD FOR WOMEN

(EDITORIAL NOTES)

IN BOOKS published to show women "how to make money" much is said of various "Art Crafts," such as work in brass and leather, china-painting, pottery-modeling and decoration, wood-carving and other things it is delightful to do. Those whose livelihood demands steady income from their work should apply to all the "Art Crafts" the wise words of the great artist and craftsman, Cobden-Sanderson, as his pupil, Miss Preston, quotes them. The craft which is really an art must transform the shop "from a place in which to earn a wage or to make a profit into a place in which the greatest pleasure and the greatest honor in life are to be arrived at."

As out of her own experience in the typical art craft of bookbinding Miss Preston shows what this means to income, it applies to all. As art crafts they ought not to be expected to be reliable for livelihood. As professions, allied with teaching or some related means of ensuring a living, their products ought to command high prices. As handicrafts, with work done "for the work's sake," the work should be sold at the highest price or not at all. The demand for work of this kind is great enough to give its best products a sure but slow market. At the highest prices, which seem out of all reason when compared with those of competing products of machinery, the returns in money will do nothing more than barely pay for the time at rates of pay earned in "common employments." The highest price paid competent workers in such crafts do not pay at all for their skill and hardly for their time. Hence from the business standpoint, while the most is to be made of income possible from such work in all its varieties, it is not to be relied on for self-support.

INCOME FROM THE ART CRAFTS

INCOME from such work in connection with livelihood otherwise provided for, may be well worth considering. As no employments are more desirable, it is greatly to be wished that both men and women who express their best in such ways could be sure of their due reward in supporting life comfortably; but no matter what is said to the contrary, it is very rash to expect that a woman with genius for an art craft can be as well assured of self-support from it as if she had a "talent" for raising poultry with two acres of ground near a city to begin on.

In commercial and manufacturing work, closely allied to the

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"art crafts," there are good incomes to be made in regular employment. The woman who can paint her own original designs in porcelain and market a dozen or so of her products annually might draw a salary of from $1,500 to $3,000 a year, if employed in the designing rooms of a great factory. But these places are too few in number, and the competition for them is too great to make it "good business" to risk the years of study necessary for doing the work well, on the doubtful chance of so limited a market. Miss Preston's experience under Cobden-Sanderson's rule is a safe guide in all the Art Crafts. Make the price for the best work honor the best work, but do the work for its own sake and do not rely on it for livelihood.

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WOMEN ON THE STAGE

By ANNA CORA MOWATT RITCHIE

Author of "The Autobiography of an Actress;" Granddaughter of Francis Lewis, Signer of the Declaration of Independence

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HOW WOMANHOOD IS AFFECTED BY STAGE LIFE

I WILL answer a question in relation to the stage which I am frequently asked. There are some who may be profited by the reply. "Are you fond of the stage?" has been the inquiry put by many lips during the last eight years. There is a species of aristocratic affectation existing amongst the members of the profession, which induces many of them to declare that they detest their own vocation—that they dislike nothing so much as acting. I have heard this assertion again and again from the mouths of the most successful performers; and all affectation seems to me so inconsistent with true talent that I could not but listen in wonder. But, as I have said, to declare that the stage is distasteful, is looked upon as a sign of professional aristocracy. For my own part, I answer frankly, I have received intense delight from the personation of some characters. The power of swaying the emotions of a crowd is one of the most thrilling sensations that I ever experienced. Yet I have not found in the profession the kind of absorbing fascination which I have often heard described as inseparable from the stage. There were too many incongruous elements mingled with every dramatic triumph for the charm, if any, to be complete. Without looking upon the theater as a Circean bower, without entertaining a passion for the stage, I have a quiet love for the drama, which, Heaven forbid, with my convictions in regard to its use, I should ever shrink from acknowledging. Without some decided attachment for the profession, I cannot conceive how the fatigues, the vexations, the dis-

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MARY ANDERSON DE NAVARRO.

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appointments incident even upon the most successful theatrical career, could be supported.

ADVICE TO "STAGE-STRUCK" GIRLS

LET me here venture to warn any enthusiastic young aspirant against adopting the stage, unless her qualifications—not to use a much abused word, and say her mission—seem particularly to fit her for such a vocation; unless she be strongly impelled by the possession of talents which are unquestionable and unless she be enamored of Art itself. But that the dangers of the profession are such as they are generally accredited to be, I do not believe; for I have known too many women bred upon the stage, whose lives were so blamelessly exemplary, whose manners so refined, whose intellect so cultivated, that they would adorn any sphere of society. The subject is not one into which I can fully enter; but this let me say, that the woman who could be dazzled by the adulation bestowed upon her talents as an actress, would be dazzled and led astray in the blaze of a ballroom, in the excitement of social intercourse in any situation where those talents could be displayed, in any position where she could hear "the false glozings of a flattering tongue." And from these where will she be shielded, except in utter seclusion?

HOW TO BECOME A SUCCESSFUL ACTRESS

BUT to return to the subject from which I wandered. Unless the actress in anticipation is willing to encounter disappointment in myriad unlooked-for shapes; to study incessantly, and find that her closest study is insufficient; to endure an amount and kind of fatigue which she never dreamed of before; if she feel "the grasshopper a burden," and the "crumpled rose leaf" an inconvenience to her slumber, I would bid her shun the stage. But if she be prepared to meet petty as well as formidable trials (the former are often more difficult to bear than the latter); if she be sustained by some high purpose, some strong incentive; if she acts in obedience to the dictates of the "stern lawgiver, Duty"—then let her enter the profession boldly; by gracing, help to elevate the

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stage; and add hers to the purifying influences which may dwell within the walls of a theater as securely as in any other temple of art. Let her bear in mind that the sometimes degraded name of "actress" can be dignified in her own person. Let her feel, above all things, that the actress must excite reverence as well as admiration. The crowd must honor as well as worship. They can always be made to do the latter at the feet of genius; they can only be compelled to do the former when genius sheds its halo around higher attributes. * * *

Acting is not a matter of mere intuition. The power of conception comes long, long before the faculty of executing with thorough success (a success which satisfies the true artist and is not measured by the amount of applause she wins, applause which may be dealt out by judicious or injudicious hands) which may oftener be called down by "a trick of the stage" than by a delicately beautiful conception.

The young actor who supposes that, alone and unguided by the maturer judgment of one who can show her to herself by reflection as in a glass—as "others see her," and as no man sees his own image, she can arrive at the highest degree of excellence, commits a great error. The art of interpreting "the mighty masters" correctly, and embodying their conceptions forcibly, faithfully and brilliantly, is the study of a life, ever progressive and demanding as devoted application as the study of sculpture, painting, music or any of the most difficult arts.

It is related of Mr. Macready that, after enacting Hamlet hundreds of times, he refused to attend a dinner party composed of the friends whom he most delighted to meet, because the *rôle* of the Dane required more study, new reflections, fresh analysis. The studies of Mrs. Siddons never ceased. It is narrated of Mademoiselle Mars, that when a friend commented upon her admirable personation of Juliet at sixty, she replied, "*Si j'avais ma jeunesse, je n'aurais pas mon talent.*"* Through studies not relinquished at sixty years of age she had attained her dramatic perfection.

*"If I had my youth, I would not have my talent."

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Before I left England, a conversation with Mr. Planché, the distinguished playwright, first impressed upon my mind the importance, to the dramatic artist, of incessant application. He took a friendly interest in my successes. His words were, "You must not think that because you have made this London hit, and have reached your present position in so wonderfully short a time, that you have nothing more to learn. You will not abandon your studies? You are not vain enough to suppose that you would not be benefited by reading daily with some old actor who has made the stage the study of years, and has discovered how difficult it is to convey to an audience that which it is easy to conceive in the closet?"

THE POWER OF THE STAGE FOR GOOD OR EVIL

THE stage is not an insignificant pastime. History teaches us that it is an institution which has existed almost from time immemorial; protected by the laws; consecrated by the dramatic teachings of divines and sages; and accepted as a mode of instruction, as well as of diversion, in almost all lands. It is a school most important in its operations, most potent in its admonitions, most profusely productive of good or evil influences. The actor sways the multitude even as the preacher and the orator, often more powerfully than either. He arouses their slumbering energies; elevates their minds; calls forth their loftiest aspirations; excites their purest emotions; or, if he be false to his trust, a perverted instrument, he may minister to vitiated tastes, and help to corrupt, to enervate, to debase.

"It is impossible," says a writer in the "Edinburgh Review," "for a person unacquainted with dramatic representations to understand the effect produced on a mixed mass of the people, when a striking sentiment is uttered by a popular actor. The conviction is instantaneous. Hundreds of stormy voices are awakened; the spirit of every individual is in arms; and a thousand faces are lighted up, which, a moment before, seemed calm and powerless; and their impression is not so transient as may be thought. It is carried home and nursed till it ripens. It is a germ

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which blossoms out into patriotism, or runs up rank into prejudice or passion. It is intellectual property honestly acquired. Men are often amused, and sometimes instructed, by books. But a tragedy is a great moral lesson, read to two senses at once; and the eye and the ear are both held in alliance to retain the impression which the actor has produced."

Lord Bacon tells us that "the drama is as history brought before the eyes. It presents the images of things as if they were present, while history treats of them as things past."

Sir Joshua Reynolds says, "Every establishment that tends to the cultivation of the pleasures of the mind, as distinct from those of the sense, may be considered as an inferior school of morality, where the mind is polished and prepared for higher attainments."

Disraeli (the elder) declares that "the stage is a supplement to the pulpit, where virtue, according to Plato's sublime idea, moves our love and affection when made visible to the eye."

It was in the age of the wise Solon, something more than two thousand four hundred years ago, that the rude dramatic attempts of Thespis awoke the admiration of the Athenians. The performances he instituted were a species of monologue, relieved by chorus. Upon this imperfect foundation the noble Æschylus built the classic drama, and gained the name of the "father of tragic song." Since that period, in those countries where civilization has made the most rapid progress, where the social tone has been most elevated, where taste and refinement have superseded mere sensuality, the Drama has held her most prosperous sway. Dramatic art was at its zenith in Rome during the Augustan age; in Greece when Æschylus, Sophocles and Euripides taught in her dramatic temples; in France during the so-called "golden reign" of Louis XIV., when Corneille and Racine wrote, not merely moral, but absolutely religious plays; and even Voltaire impressed piety into his tragedies. (That his other works are pervaded with an opposite spirit does not alter this fact.) Dr. Isaac Watts, the distinguished divine, says, "What a noble use

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have Racine and Corneille made of Christian subjects in some of their best tragedies!"

In England the drama, though often lamentably misused and degraded, shed glory upon the reigns of Elizabeth and Anne, and is held in increasing honor at the present epoch.

Let us go back farther, even to the period of the first Christian era, and learn whether the outcry against theaters is justified by the records of antiquity. There were theaters in Jerusalem when our Saviour came upon earth. Yet by no sign does he point them out as fatally pernicious; by no word, no implication, even, does he denounce them.

There were theaters at Damascus, at Ephesus, at Antioch, at Corinth, at Athens, at Thessalonica, at Philippi, at Alexandria, at Rome. The apostles preached the gospel in those cities, and reproved many vices; yet by no syllable of rebuke do they designate the theater as immoral. Is it likely if an institution, which was to perpetuate itself down to the present day, were essentially demoralizing, it would have escaped the breath of their holy denunciation?

—From the "Autobiography of an Actress."

HOW TO PREPARE FOR THE STAGE

(Editorial Notes)

The first essential of any success worth having on the stage is a good English education, which must be carried on during a stage career in the best works which belong to dramatic literature.

A good English pronunciation must be assured. No one should attempt to go on the stage without training for it. In every leading city there are now training schools, some of which are excellent. All teach elocution. From most, those who are determined to learn to read English aloud with correctness, may do so. After the preparation such schools can give education for success on the stage begins on the stage itself and must continue as long as acting continues. The strain increases with success. The mere routine work of committing parts to memory is greater for the successful actress than the work of lawyers and orators in speech-making.

Under the conditions of the United States in the Twentieth cen-

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tury, those who make the stage a profession, with income to be assured by continuous employment, are subject to a contract system much like that used in controlling professional ball players. Only the leading "stars" can rise superior to the system. The beginner, competing with an always increasing number of other beginners, must accept the manager's terms at the lowest salary. This for the future "star" in a cheap theater may be about $6 a week. She may rise to $25 a week in two years, and if successful to $50. Then, of course, she will dream of $1,000 a week "and up." But where one popular favorite averages $1,000 a week for a single season, at least a hundred of those to whom public entertaining is a means of livelihood, are not likely to average as much as $1,000 a year during their stage lifetime.

The great successes, aside from those of opera singers, belong to educated and highly trained women who, though usually they are handsome, rely on their devotion to their work rather than on their beauty. The professional "stage beauty" does not depend on acting but on exhibiting.

Below the line of "the legitimate" there are specialists, female and male, all hard worked in training for something which will please the public and command receipts at the box office. From the rider in the circus to the singer of "ragtime" songs in vaudeville, women who earn a livelihood thus may be good women, good wives, good mothers. Often they are. A good woman is good anywhere. Mrs. Ritchie's view of good actresses as good women applies equally well to those who are good women in spite of being bad actresses.

MARY ANDERSON ON THE STAGE AS A PROFESSION FOR WOMEN

As one among American women who will rank with Mrs. Ritchie in the history of the best actresses and the best women, Mary Anderson does not agree with her, but rather with Dinah Mulock Craik. As Mary Anderson de Navarro, living in her own home, she thinks no success possible on the stage is to be compared with success in making a home and living a "settled" life. As the life of the stage is necessarily "unsettled," those who are advised by Mary Anderson and not a few other successful actresses, will avoid the stage. There can be no general verdict, however. Home life may be denied to many women whether they go on the stage or not. To many who make no great success in reputation or income, life on the stage is elevating, morally and intellectually, above their former plane. It may be, however, that for men and women, especially for

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women, the attempt to become public favorites by entertaining the public in any way whatever, must remain distressing at its best. The dispute about the stage as a profession for women will never be decided, because the decision can be reached only in one case at a time. It is "strictly personal." It may be that women who are at their best and do their best on the stage, might do better still in other professions. It is certain that as they honor the stage, they honor themselves and make the world better.

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WHAT GREAT ACTING MEANS

By FANNY KEMBLE (Frances Anne Kemble)

Author of "The Journal of Frances Anne Kemble," "Residence on a Georgia Plantation;" "The Star of Seville;" "Records of Girlhood," Etc.; Daughter of Charles Kemble; Niece of Sarah Siddons

THE idea of illusion in a dramatic exhibition is confined to the Christmas spectators of old tragedies and new pantomimes; the more refined portions of our English audiences yawn through Shakespeare's historical plays and quiz through those which are histories of human nature and its awful passions. They have forgotten what human nature really is and cannot even imagine it. They require absolute reality on the stage, because their incapable spirits scoff at poetical truth. * * * I have some hopes that our plebeian pits and galleries may still retain their sympathy for the loves of Juliet and the sorrows of Ophelia. I would rather a thousand times act either of those parts to a set of Manchester mechanics than to the most select of our aristocracy, for they are "nothing, if not critical."

WHAT EVERY ACTRESS OUGHT TO KNOW

THOSE who perform, and those who behold a play, have but a certain proportion of power of exciting, and capability of being excited. If, therefore, the actor expends his power of exciting, and his audience's power of being excited upon the detail of the piece, and continues through five whole acts to draw from both, the main and striking points (those of strongest appeal, those calculated most to rouse at once and gratify the emotions of the spectator) have not the same intensity or vigor that they would have had, if the powers of both actor and audience had been reserved to give them their fullest effort. A picture requires light and shadow, and the very relief that throws some of the figures in a fine painting into apparent obscurity in reality enhances the effect produced by those over which the artist has shed a stronger light. Every note in

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MRS. SIDDONS AS "THE TRAGIC MUSE."

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the most expressive song does not require a peculiar expression; and an air sung with individual emphasis on each note, would be utterly unproductive of the desired effect. All things cannot have all their component parts equal, and "nothing pleaseth but rare accidents." This being so, I think that acting the best which skilfully husbands the actor's and spectator's powers, and puts forth the whole of the one, to call forth the whole of the other occasionally only, leaving the intermediate parts sufficiently level, to allow him and them to recover the capability of again producing and again receiving such impressions. It is constant that our finest nerves deaden and dull from over-excitement and require repose before they regain their acute power of sensation. At the same time I am far from advocating that most imperfect conception and embodying of a part which Kean allows himself, literally acting detached passages alone and leaving all the others and the entire character indeed utterly destitute of unity or the semblance of any consistency whatever. * * *

KEAN, KEMBLE AND SIDDONS AS ARTISTS

KEAN is gone, and with him are gone Othello, Shylock and Richard. I have lived among those whose theatrical creed would not permit them to acknowledge him as a great actor; but they must be bigoted, indeed, who would deny that he was a great genius, a man of most original and striking powers, careless of art, perhaps because he did not need it; but possessing those rare gifts of nature, without which art alone is as a dead body. Who that ever heard will ever forget the beauty, the unutterable tenderness of his reply to Desdemona's entreaties for Cassio, "Let him come when he will, I can deny thee nothing;" the deep despondency of his "Oh, now farewell;" the miserable anguish of his "Oh, Desdemona, away, away." Who that ever saw will ever forget the fascination of his dying eyes in Richard. When deprived of his sword, the wondrous power of his look seemed yet to avert the uplifted arm. If he was irregular and unartistlike in his performances, so is Niagara compared with the waterworks of Versailles.

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My father possesses certain physical defects, a faintness of coloring in the face and eye, a weakness of voice; and the corresponding intellectual deficiencies, a want of intensity, vigor and concentrating power. These circumstances have led him (probably unconsciously) to give his attention and study to the finer and more fleeting shades of character, the more graceful and delicate manifestations of feeling, the exquisite variety of all minor parts, the classic keeping of a highly wrought whole. To all these, polished and refined tastes, an acute sense of the beauty of harmonious proportions, and a native grace, gentleness, and refinement of mind and manner, have been his prompters; but they cannot inspire those startling and tremendous bursts of passion which belong to the highest walks of tragedy, and to which he never gave their fullest expression. I fancy my Aunt Siddons united the excellencies of both these styles. But to return to my father's Hamlet. Every time I see it, something strikes me afresh in the detail. Nothing in my mind can exceed the exquisite beauty of his last "Go on—I follow thee" to the ghost. The full gush of deep and tender faith, in spite of the awful mystery, to whose unfolding he is committing his life, is beautiful beyond measure. It is distinct and wholly different from the noble, rational, philosophic conviction, "And for my soul, what can it do to that?" It is full of the unutterable fondness of a believing heart, and brought to my mind those holy and lovely words of scripture, "Perfect love casteth out fear." It enchanted me.

HOW ACTING MEANS SUFFERING

I HAVE acted Ophelia three times with my father, and each time, in that beautiful scene where his madness and his love gush forth together like a torrent swollen with storms, that bears a thousand blossoms on its troubled waters, I have experienced such deep emotion as hardly to be able to speak. The exquisite tenderness of his voice, the wild compassion and forlorn pity of his looks, bestowing that on others which, above all others, he most needed. The melancholy restlessness, the bitter self-scorning, every shadow of expression and intonation was

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so full of all the mingled anguish that the human heart is capable of enduring, that my eyes scarce fixed on his ere they filled with tears; and long before the scene was over the letters and jewel cases I was tendering to him were wet with them. The hardness of professed actors and actresses is something amazing; after acting this part I could not but recall the various Ophelias I have seen, and commend them for the astonishing absence of everything like feeling which they exhibited. O, it made my heart sore to act it!

—From "The Journal of Frances Anne Kemble."

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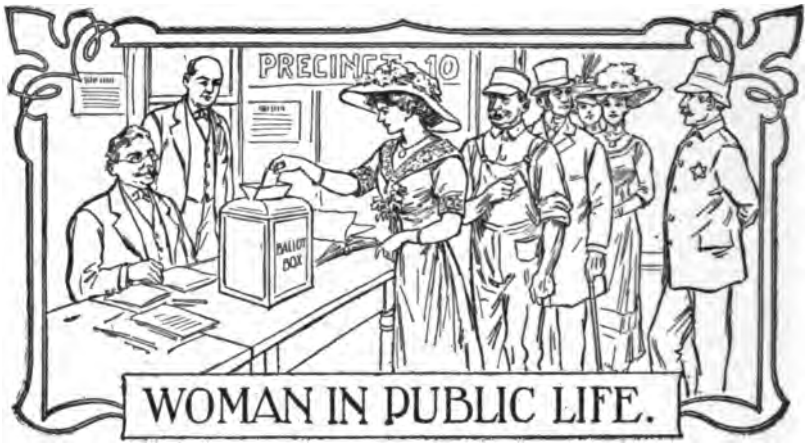

WOMEN IN THEIR RELATIONS TO POLITICS AND COERCIVE GOVERNMENT

Politics in Relation to Compulsory Control
Free Initiative and Voluntary Service
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AMERICAN WOMEN AS VOLUNTEERS IN PUBLIC SERVICE

HOW WOMEN MAY EXPRESS THE HIGHEST PERSONALITY IN PUBLIC LIFE

(EDITORIAL SUMMARY)

PUBLIC LIFE, CIVILIZED AND PRIMITIVE

THE activities of public life may be considered under two headings: (1) The moral or purely volitional, which do not involve enforcement through penalties; (2) the political, in which the question of enforcement through penalty is always directly or remotely involved. In the measure of the increase of personal and gen-

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eral civilization, the activities of the first class increase in importance, and the results reached through them become more and more nearly paramount. All volunteer activities, including both the personal and those which are co-operative through organization, belong to this first class of activities in public life, as they involve public service, extending to any community or any group of communities. The work being done in the United States through such co-operation is now the most important in the world, and nowhere else are women so largely a controlling influence in reaching its best results. It invites and educates the highest personal efficiency and gives the most nearly unlimited scope for personal initiative. As the "moral forces" are those which operate wholly apart from the physical, they must be validated wholly through the work of the mind, developed until it can express personality in its highest modes, above those of negation or opposition, controversy or dispute, coercion or domination. As results have developed from the freedom of voluntary initiative, personal and co-operative, which original American institutions defined as an inherent right of "the pursuit of happiness," these in America are so immeasurably beyond the precedents of the past or the conditions of the present in Europe, that this mode of rendering public service may be called peculiarly "the American."

VOLUNTEER INITIATIVE IN AMERICAN PUBLIC LIFE

As Fredrika Bremer saw the United States in process of growth from the headwaters of the Ohio to the Pacific coast, she saw this spirit of American volunteer initiative developing the greatest results of progress in the history of the world. She saw the American pioneer home, created by and depending only on the one man and one woman, organized in the wilderness. She saw them under no compulsion of penalty threatened by law, replacing the savagery of original nature with the "controlling influences of civilization" in personality. As these volunteers, often with hardly more than the axe of the man and the sewing needles of the woman, carried personal initiative beyond the control of penalty, she saw order grow out of themselves into the homes they founded, drawing other homes to them, until the "settlement" became the village, the village the town, and the town the city, with order rising always higher in results, visibly expressing personal initiative in the measure in which the volunteer spirit found freedom for expression.

As defined by Fredrika Bremer (see Volume VI), this personal initiative in men had its impulse in the controlling impulse

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through which men in all ages are moved. They seek to escape conditions under which it is hard or impossible to found homes for women and children into new conditions, in controlling which, with a woman's help, a man of no more than average courage and energy may succeed against the worst difficulties of nature, even if he have no other "means" of doing so than those he can create with his own hands.

WOMAN IN THE DAWN OF HISTORY

As this growth has gone on in America, creating the United States, its expression is a result of slow education from the earliest conditions of primitive life. The ancient cliff-dwellers of our Southwestern States, developed a social and political system which, as it survived in the "pueblos" of the Zunis, was as high as men invent before they begin to gain sufficient power of mind to understand themselves, apart from the control of nature and their own animal impulses. In this stage of "fetishism" the whole system of politics, as it showed the germ of civilization, was first of all a system of defense for women. It was to protect women and children that the "cliff-dwellings" were made high up in the face of almost inaccessible cliffs. It was for the women and the children, the wife, mother and sisters, that the father and brother met invasion in the narrow path which led to the home and often in this primitive life, died there. In such a case we see at once how law could no longer protect women. As the "last resort" was defensive force, with life staked on the issue, the invader, passing over the bodies of the defenders of the home, captured the women who, as slaves, usually adopted into the invading tribes as wives, had no more power of personal initiative than coercive barbarism, ancient or modern, allows humanity.

Back of this condition of organized life in the cliff and pueblo home is a still lower condition, extending into the "world's oldest night," but still surviving among a few tribes at the beginning of the Twentieth century. In this lowest condition both men and women were killed for food. The fighting men of the tribe supplied captives, who with the assistance of the women of the family, were prepared for its daily fare and as its contributions to religious festivals and social entertainments. Even in this lowest condition, women were not usually militant. Passing in many respects to a much higher level, the North American Indians of the Seventeenth and Eighteenth centuries expected their women to take a leading part in the torture of captives, but

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did not expect them as a rule to go beyond this in the systematic or customary application of force on which all primitive political life depends. The part taken by our aboriginal Indian women in the active public life of the tribe, was most marked as they joined in the "gauntlet" for the prisoners or in the general assembly of the tribe around the stake. As tribal "ethics" were cultivated politically by the torture of prisoners in the general assembly of the tribe, the virtues of fortitude and all others illustrated in the "stoicism" of the Indian warrior were educated in the young of the tribe by the spectacle of torture of the stake. Women who in the general assembly of the tribe applied burning brands to the flesh of the captives at the stake, with their own sons of five years old looking on, expected these sons to learn how to bear torture as a penalty of the tribal laws of war, or primitive system of political domination. Taking this part in the politics of the tribe, the aboriginal American woman was herself exempted from the torture of the stake and of the gauntlet. While men and women of the lowest condition of life, back of that known to us in the history of the American Indians, ate each other indiscriminately, without regard to sex, it is a remarkable fact that the torture of women was not institutional or part of political system among even the fiercest of our American tribes. As in Asia, in primitive Europe and in Africa, they were subject to forced marriage after capture, with slavery as their alternative if they persistently refused to be adopted by marriage into the tribe which captured them. As they accepted forced marriage, to escape slavery in which they had no protection whatever for their sanctity of person, polygamy became a political institution of primitive life. As the most powerful warrior was naturally accorded general consent by the weaker to his demand for choice of the larger number of women captives, polygamy and slavery both expressed the dignity of military aristocracy under this system of primitive politics and the social order depending on it.

As the oldest book of Europe shows the survival of political methods far older than known history, "public life" in its last resort is illustrated by the "leader of men" rearranging his disordered lines on the plain, while wives with children in their arms, watch from the walls which are being defended. When heaven is supposed to have shown by an unfailing omen of disaster that defeat is certain and the fighting lines are thrown into confusion, the finalities of all coercive political systems are defined by the "leader of men," grasping his spear to stop retreat and calling aloud that the "best omen" when the final crisis comes

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and heaven itself gives no hope of success against overpowering force, is to defend the home.

As the women watching from the walls thus took their part in the public life of Troy, they are shown by Tacitus in the public life of Germanic tribes, still watching the tests of this "final logic," but also asserting at times a militant personal activity. It was their part in public life to drive back their defeated husbands and brothers to renew the battle on which escape from slavery for women depended. They also fought with the old men, the boys and the wounded in defending the camp when this hand-to-hand struggle was the last resort against a victorious enemy.

The women of primitive Europe, like those of the earliest Hebrew history, were honored as prophetesses at every crisis when any one of them felt "inspired" to appear in the assembly of fighting men ("wæpnedmen" or weaponed-men) and address them on subjects of supreme public importance. As all politics was part of the original militancy, the only thing above politics was religion, and in this, also, primitive European and primitive Hebrew women, might express themselves. Among Scandinavian peoples, the Vala, or woman prophetess, was reverenced for powers, real or imputed, whenever this expression resembled what we would now call "genius."

WOMEN AND THE POLITICAL INSTITUTIONS OF THE MIDDLE AGES

THROUGH all the complexities of the Middle Ages, until the invention of printing, the same original impulses controlled the relations of women to politics and to public life, as it may extend beyond politics. The fortified castle, as the focus of the "feudal system," had fundamentally the same reason for existence as a political institution, which is disclosed by the cliff-dwelling. When men attacked it, there were women and children in it, and on its walls were other men, using such political arguments as boiling pitch to express their ideas of the "logic of the situation." The same logic appears by its contraries in the monasteries and nunneries, which, as far as religious education could exert its control, were made exempt from coercive control, so that women and all who were not "fit to survive" under the tests of physical struggle, might find refuge and protection in them.

If we begin with the lowest condition of human life, known from the study of history and from anthropology, the conclusions from it may be extended as far as force remains the decisive factor in life at its crises. At every stage of merely animal life, the brutality which displays itself in coercive domination, is

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"politics" for both men and women as barbarians of both sexes; but at every such stage, the possibility of civilization is shown by the fact that while men may show each other no mercy; while the respect of man for man is made dependent on strength and on power to assert it, there is always to be found some element of respect for women and of mercy for weakness, superior to the political system of the time, in its dealing with the helpless and the conquered. Out of this "struggle to survive," with the superiority of brutal strength as the test, the supernatural element of personality, controlling public life "in spite of politics" during the period of savagery, has won civilization as it means increasing freedom for Personality to express its own best, without compulsion or political restraint.

MODERN WOMAN AND HER PLACE IN SOCIAL SYSTEM

IN AMERICA this highest and most characteristically American civilization belongs to the public life of Volunteers in public service, using their own initiative, their own resources of mind, of organizing power and, if necessary, of money, and not relying in any way on the various modes of enforcing consent or submission which are necessarily involved in politics.

In all public activities not depending on coercion, modern women may, and they do, assume leadership at will.

As the issue of compulsion and coercion is necessarily involved in every question which is properly defined as political, all political activities are either (1) defensive, (2) aggressive, or (3) more usually both defensive and aggressive.

In the beginning of political organization, the personal right of self-defense, which is first among the rights of physical survival, is transferred to representatives and exercised as far as possible or convenient by proxy. Thus when a home was defined as every family's "castle" attack on it for the purpose of destroying it with the family in it, was an attack on the right of self-defense. In the case of defeat for the attack, the personal right of self-defense extended naturally to the pursuit and capture of the defeated invader of the precincts of the home. This right of pursuit and capture (at first also considered a duty) was transferred under organized political system to "officers of the law." In public life, all officers of the law thus became proxies, to whom is delegated the original and personal right and political duty of using defensive and restraining force up to the final extreme of death, against those whose aggression makes it necessary.

The enforcement of the penalties of law during many centuries demanded superior physical force, as may now be often the case.

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Very often, however, a violated law may now be enforced against an able-bodied offender through all processes of arrest, trial and execution without the exertion of physical strength. The "extreme penalty of the law" is now enforceable by methods which require no more physical strength than is needed in putting a ballot in box to support capital punishment or for the gentle pressure on the button controlling the current which inflicts death in the "electric chair." As through all the complication of political life, we now use the coercive power of the law by proxy, relying on paid "public servants" as our proxies, actually to inflict penalties, the question of using force in all its lawful forms from minor fines and imprisonment to the infliction of the death penalty, is moral and intellectual rather than physical.

WHAT "POLITICAL RESPONSIBILITY" MEANS

THE most fragile woman or the weakest man is physically competent under modern systems of political organization to assume full and equal responsibility for all penalizing processes including the infliction of the death penalty. This is in fact, an inevitable political responsibility (1) of the use of the ballot and (2) of the use of personal influence by word of mouth, writing or printing, in directing the use of the ballot by others. The ballot is the modern substitute for the uplifted hand or *viva voce* vote. In primitive life, the vote by "raising of hands" was necessarily the vote of "weaponed men," as they were called in Anglo-Saxon, since the refusal of the minority to abide the result of a vote, postponing the immediate settlement of the issue by fighting as the "*ultima ratio*" of political activity, demanded the immediate action of the voters with the majority, enforcing their ballot with their "arms." Not unusually in the vote "by raising of hands" in primitive politics, the raised hand still held the spear. The meaning of "enforcement," when thus actually visible, could be realized by all voters, as it can be now only by those whose minds are so highly developed that they can "look before and after" and "see the end from the beginning." Such ability in American politics during the Nineteenth century might have saved a hundred thousand useful lives.

The original right of self-defense is thus still involved in all forms of political activity. As political activity is merely defensive, it may be (1) the exercise of the right of self-defense when legislation is threatened which is understood to threaten any person with undue force through the penalizing processes of political system; and (2) it may be defensive when any person

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is unwilling to penalize others to such an extent as may be threatened. As political activity is aggressive, it seeks to regulate or control others by the infliction of penalties enforced by proxy through officers of the law. In the logic of politics, activity is seldom purely defensive or purely aggressive. Those who believe themselves threatened with additional compulsion, almost inevitably resort to counter attack, making their counter attack, if possible, more aggressive than the attack to which they are, or think themselves, subjected. As this appears in the history of all political systems; as it is most apparent in those which are freest, it may be assumed as a logical and permanent condition of all political activity. The change most notable from century to century is that as personal and general civilization increases, it is expressed by increasing personal and general unwillingness to inflict very painful or very degrading penalties on dissenters. Under all political systems in all centuries, actual "crime" remains essentially unchanged. It does not differ essentially as defined by law in Twentieth century America from its realities as defined in the Decalogue or the earliest criminal codes of Greece and Rome. For crime as well as for dissent, the tendency of personal and general civilization is to postpone the "last resort." Except in relapsing to the mental states of primitive life, we do not now seek to make criminals suffer great agonies in "atoning for crime." The primitive idea that nothing but great suffering by the criminal can atone for his crime reappears fully in modern political activity only through the irregular, disorganized and illegal "lynching."

THE HIGHEST POWER OF PERSONALITY POLITICS

IN POLITICAL life, a person of developed mind and comprehensive knowledge may hold no office; it may occur, as in American and English history during the Nineteenth century, that he is disfranchised; yet his personal power of mind may be counted in thousands of ballots cast by others; and it may appear in legislation of the most far-reaching importance, enforced against others. It is self-evident that all persons thus exerting their personal power of mind over the minds of others are "in public life," even though their names may be seldom mentioned. It is not less axiomatic that they are also "in political life." If others are thus wronged and prevented from expressing their best, those who exercise personal force of mind thus through others, until it is enforced in law, are personally responsible for the wrong, as perhaps many with minds thus developed may realize.

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Others, however, may seek to "influence legislation" in this way, without comprehension of what such responsibility means. In the history of American politics, the greatest personal power in controlling others politically for good or evil has been exercised by this method.

THE PUBLIC SERVICE OF PERSONAL INITIATIVE, FREE AND VOLUNTARY

CONSTRUCTIVE power, greater than this, belongs to the public life of volunteer initiative and free co-operation in which there is no enforcement through penalizing process.

In this section and in this work, we do not "define political issues" or attempt in any way to decide them. Through the course of human history, all "political issues" reappear in new forms, with essentially the same reality at every stage of advance. The all-important reality is advance, as personal mind and the supernatural element of personality, controlling mind, find freer expression for its own best, assisting but not coercing the expression of the best in others. Service,—leadership through the maximum of service, with domination minimized,—increases with increasing civilization.

The arguments for and against Woman Suffrage in this section are historically of great importance. The fact on which general agreement appears is that "full suffrage" and all functions that belong to the full responsibilities of political activity in all its forms will become part of the political system of every American State as soon as it is fully apparent that the consent of a majority of women has been secured by the able and aggressive minority of women which has "forced the issue."

This may be accepted as already defined in the public opinion of Twentieth century America. A question very ably argued on both sides is of how far women ought to enter political life. The fact apparent is that they have already entered political life. in large numbers, with power now exerted far beyond that of important balloting minorities, and very often beyond the power of balloting majorities. Through their organized action in Women's clubs and other ways, they may overrule balloting majorities. They may often secure legislation that if balloted on as a "political issue," could not have secured the majority vote of communities which are thus subjected to the control of penalties, provided by such legislation for compelling action and coercing dissent. This direct action of mind on mind is, and it must remain, the most effective mode of political action. The question in connection with it is of personal realization of respon-

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sibility for results on the lives of others. Foresight cannot now reach the time when the use of penalizing compulsion can be dispensed with under any political system. The question of civilization is of decreasing or increasing it and of personal responsibility for doing so by all methods, direct and indirect. In political life, we must "face the issue" if personality is to be expressed through the activity of mind. In political activity of every kind, the personal issue with each of us is of how far our personal judgment, developed from consciousness, realizing our success or failure in "living up to" our own standards, demands our action in compelling others by penalties to accept our standards.

THE HIGHEST EFFICIENCY IN PUBLIC SERVICE

As far as this definition extends, the question of how and how far any person, man or woman, shall enter and remain in political life, must remain a personal question for all who can think at all. For all others, now and hereafter, it must be decided as in the past by emotion and primitive impulse. As these belong to expression, the evolution of life under its own unreasoned impulses means final advance. As the cost is great in the measure in which intelligence and good will do not minimize it, the highest intelligence, the most beneficent good will express personality in its greatest political efficiency in minimizing the cost of progress.

Public service may reach its highest efficiency in the many forms of "public life" which are under no political compulsion. The best and greatest "public servants" may be those volunteers who do not depend at all on "the rewards of politics." Such was Florence Nightingale in her life after the close of the Crimean war. Such "public servants" are thousands of American women, working with each other and with American men as volunteers in the advance of humanity, leading its forlorn hopes, if need be, in advance or making the stand which guards the rear when others despond and fall back. "Against such there is no law." As they express their best, compelling none and seeking to help all, they may win the highest freedom and the greatest efficiency possible for life on earth. And this is "their reasonable service."

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HOW WOMEN IMPROVE POLITICS

By KATHERINE L. CRAIG

State Superintendent of Public Instruction for Colorado (1904-1908); Field Secretary of the Colorado Woman's College (since 1909); Author of "A Course of Instruction for Colorado Schools;" "Primary Geography," Etc.

THIS is "Woman's Day and Woman's Hour," and the thought is sweeping the land with a mighty power. It is only recently that the idea was born of the possibilities of woman's progress in the educational world, in the financial world, in the political world.

Woman has long been known as the household god, but no longer does she remain in the confines of domestic life, for she has entered every field of industry. Within the last half century the swiftest revolution in all history has been going on, but many do not recognize it. It has been produced by the millions of women grouped, regrouped and federated in enlarging circles, who are consciously and actively working for the world's improvement.

WOMEN AND PRIMITIVE POLITICS

SINCE history dawned, until within the last century, women remained stationary and isolated. Think what the world was when men were stationary and isolated! Nothing of human life was then possible beyond that of savagery. Movement and association, though at first merely such as were incidental to warfare, were necessary to the growth of civilization. When an increasing trade, a widening commerce, slowly supplanted the primitive activities of warfare, the progress of the world waxed apace.

In the meantime the women did not move. True to the great function of motherhood, restricted to the lowest grades of labor, denied all liberty and association save that of celibate sisterhoods or the dear-bought freedom that cost home and honor, they remained alone, apart, far, far behind in social development.

The starved and stunted brain whose quenchless

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demand for knowledge was branded as "feminine curiosity," succeeded at last in obtaining its share of the education proper to our times, at least in some countries; and with the growth of the mind, the limitation of position became more apparent and painful. The legal disabilities of women which blackened the statute books were largely removed, as well as some unjust restrictions and penalties, but the withdrawal of these acts did not satisfy the progressive woman of the present era. In spite of it all she began to press forward into active citizenship, until now she has become a very interesting cog in the machinery of the business world.

Several million alone in the United States work for wages. Every field of labor recognizes her transcendent ability and keen insight which proves so serviceable in the warfare of business. The percentage of women lawyers, doctors, architects, ministers and journalists is steadily increasing. We have now large, earnest bodies of women studying the structure and functions of society. Working along national lines to promote its growth, united and organized, they represent a force that compels attention.

This power originates in the clubroom, the place where the eloquence of pure, unselfish womanhood wakes an answering thrill in the hearts of those who listen; where the pulse-beat of motherhood is felt; where the voice of the timid commands courteous attention and kindly appreciation without the depressing influence of adverse criticism.

> "Where the lofty thoughts of others wake an echo in her own
> And the best within her finds expression and is known;"

Where knowledge begets knowledge through the commingling of ideas; where new thoughts germinate and are transplanted to the homes for the benefit of the family.

HOW COLORADO WOMEN MANAGE POLITICS

WHILE fraternal organizations are exemplifying ritual work and the men's clubs are playing billiards and cards, the women's clubs are studying parliamentary law, household economics, domestic science, laws

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of health, education in all its branches, motherhood and childhood problems, history, music, art and literature, always with a view to future good in some shape or other. The club work of the women in the West has swayed educational, as well as political matters. In Colorado, the clubwomen instituted a fight and succeeded in electing a State Superintendent of Public Instruction, in opposition to the rest of the ticket, and also succeeded in directing the election of a Juvenile Court Judge.

In the West, women as members of school boards have wielded a power which has received more than ordinary recognition. They have been instrumental in raising schools out of politics. They have supported reforms in methods and protected schools from evil influences. They have been instrumental in securing well-prepared teachers, in organizing educational associations, creating sentiment for improving school premises and increasing school facilities, in supporting lecture courses, mothers' meetings and school legislation. They prove themselves enthusiastic, progressive and, therefore, efficient supervisors.

The great questions dominating the thought of the nation have become problems in which the women are vitally interested. For instance, international peace problems and the treaties connected with them; the causes for the high cost of living; the conservation interests; the troubles between labor and capital, which are so productive of uncertainty and disaster, are questions being considered and acted upon by thoughtful women because they not only have a vital relation to the economic situation but to the future of the youth of the land.

It has been said that women are not drawn toward public affairs; that they are indifferent to important National issues and leave most vital matters, such as the tariff schedules, railway monopolies, the numerous trusts and corporate interests to be settled by men. It is also charged that women "really are not in politics," and never have been initiated into the "secrets of the game," and that they exert no influence over those who play it or over those for whose mystification it is played.

While in part this is true, still there is no activity to

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day, social, philanthropic, educational, artistic or political, in which women do not manifest an alarming interest, and it is generally conceded that when some great moral or humanitarian issue is at stake, then woman's power and diplomacy are supreme. She holds the balance of power when there are live issues under discussion, such as the adjustment of a public moral wrong, the removal of some unworthy officer, or the betterment of the educational standard, civic improvement or municipal welfare.

The conservatism of women is made manifest in the many laws enacted and enforced through their efforts. As delegates in conventions and as members of legislatures, they have demonstrated their ability to assist in directing public affairs and have always acquitted themselves with credit. It has been through their untiring efforts and persistent appeals that legislation relating to child and animal protection, juvenile courts, traveling libraries, local option and numerous other reforms affecting the moral welfare of the public has been enacted. Their influence also has proved beneficial and effective in preventing undesirable laws.

OHIO WOMEN AS CRUSADERS

There is no doubt but that all reform movements are more vigorously directed by women than by the most notable or most distinguished experts among men. A little more than sixty years ago such a body as "The Woman's Christian Temperance Union" was not only unknown but impossible. It is well known how in 1873 occurred in Ohio the memorable "Women's Crusade." Bands of devoted women besieged the saloons for days and weeks together, entreating the saloon keepers to cease selling liquor, praying and singing hymns incessantly in barrooms or on sidewalks, until the men who kept them agreed to close them up, and in many cases emptied barrels of liquor into the gutters. This movement at once arrested Miss Willard's attention. She saw in it the germ of a mighty power for good. And it was then that she resigned her position as president of the college at Evanston and threw all her energies into the anti-liquor movement. The

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result has affected every nation of the world. By its political power it has made and unmade governors, senators and representatives, and it has done much to cause woman to take her equal share in the government of church and state. In that great political movement, no names stand before the nation clothed with greater power than those of Frances Willard and Susan B. Anthony.

WOMEN AS POLITICAL MANAGERS IN WESTERN STATES

THE privilege of citizenship has stimulated women to a wonderful activity along all lines of public and private improvement. They work for better tenement houses, cleaner streets, larger public parks, children's playgrounds and the uplifting of the moral standard. Their presence in office and at the polls has lessened "graft" and frequently prevented the "stuffing" of the ballot box.

In the Western States, where women have the right of the ballot during a campaign, they establish political headquarters the same as men and take part in rallies and public meetings. Women speakers address vast audiences of men and women voters, and their power of swaying the vote tells in the result. They are recognized with the utmost respect in all political gatherings. They can invade committee rooms, express their political views openly, manipulate the primaries in their own respective wards, and go to the polls unattended without molestation or fear of insult or unjust public criticism.

This freedom has not in the slightest degree degraded the women of the West or any country where suffrage has been granted, nor has it lowered the morals of their Commonwealths. It has had its uplifting influence and its tendency for better government.

The women are realizing more and more their rights and duties of citizenship and are taking an interest not only in State government, but a vital interest in National affairs as well.

It behooves all capable thinking women to arouse to a sense of duty, not only socially and religiously but politically as well, and they should be able to interpret these

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duties with a keen perception of the benefit and betterment of the rising generation.

The world over is beginning to recognize woman as a superior being and not as an inferior one. Broad-minded men recognize the justice of the concession. The former pet theory that the franchise given to women would make them "mannish," undignified and less companionable, has been exploded.

The home today is just as much woman's realm as it ever was. There is no less dignity maintained in her kingdom but more intelligence and more true living in knowing and doing, and through her contact with the world she is better fitted to develop her children into nobler men and truer women, thereby making them better citizens.

Katherine L. Craig

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THE ASCENT OF WOMAN*

By MARY A. GREENE, LL. B.

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CIVILIZATION AS CONSIDERATION FOR WOMEN

THE condition of the woman of a nation is an index of that nation's civilization. From the days of Hatasu, who, as queen, ruled over Egypt, sixteen centuries before Christ, down the ages to Isabella of Spain, the first monarch of a new world, until Victoria held sway over lands which encircle the globe, it has ever been true that the nation which most elevates and honors its women, most elevates and honors itself. The legal condition of woman is but a mirror reflecting her social condition. Laws are framed to meet the necessities of the social environment. It is only when the body of the law has failed to keep step with the social development, that the legal condition of a sex or a class works an injustice.

In order, then, to understand the legal condition of woman in any country, or at any era, we must study the social condition that existed at the time the laws were framed. At the date of the discovery of our continent, the dawn of a new civilization was breaking upon Europe. This intellectual awakening of the world awakens women as well as men. Women of gentle birth apply themselves with enthusiasm to the study of Greek and Latin, in order to obtain for themselves the learning of the ancients. So

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it happens that we know much about the women of the higher classes in 1492. But of the women of the lower classes very little is recorded. They were truly and absolutely "the submerged tenth," not worth the notice of historians. Here and there a glimpse is caught, which suggests to us their social bondage. A wedding custom among the German peasants was that the bride's father should remove her shoes and deliver them to the groom, who tapped the bride's forehead with them, in token of his matrimonial authority over her. The woman who married a slave could, by law, be put to death by her relatives, or be sold by them in their will.

HOW WOMEN ADVANCED IN THE MIDDLE AGES

THE civilization of ancient Rome favored the domestic seclusion of woman. The European states, which arose out of the fall of the Roman Empire, favored the same idea. Restriction and submission to a higher power was the policy of the Middle Ages. The laity were to be submissive to the clergy, vassals submissive to their lords, wives submissive to their husbands. In the rude and warlike society of those times, when shut up within his closely fortified castle, the feudal knight poured boiling oil or shot arrows from his towers upon his neighbors, or sallied forth to encounter like assaults at their hands, the safe seclusion of the castle and the quiet occupations of cooking and spinning were, no doubt, the best for the women of the family. As refinement increased, women were able to come out of their seclusion a little, and to participate to some extent in the social life of the men. The growth of chivalry also helped to elevate the women of the higher classes in feudal days. Religion and gallantry were blended together. The love of God and the ladies was enjoined as a single duty. At the institution of the Order of the Golden Shield, Louis II., Duke of Bourbon, enjoined his knights to honor above all the ladies, "because from them, after God, comes all the honor that men can acquire." The laws also recognized this chivalrous homage and extended their protection. James II. of Aragon enacted a law "that every man, whether knight or no, who

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shall be in company with a lady, pass safe and unmolested, unless he be guilty of murder."

THE "NEW WOMAN" OF THE RENAISSANCE AND REFORMATION

With the incoming of the Renaissance and the Reformation, with the new spirit of personal dignity and independence, begotten of a wider knowledge and broader culture, the crudities of chivalry and the restrictions of feudalism began to fade away. Expansion and independence took the place of restriction and submission. Since the condition of the higher classes of women had been tending toward a higher position of esteem and honor under the later feudal system, their advancement could not fail to be rapid under the new order of the new age. This is shown by their educational elevation at the close of the fifteenth century.

Spain and Italy had at that time begun to admit women to the higher education of the universities. The Spanish Arabs were devoted to letters, and many of their high-born women publicly contended for prizes in science and arts at Cordova and Seville. The reign of Isabella counts among its many glories a galaxy of women whose scholarship would have been rare in any age. Isabella herself was learned in the classics and her Latin instructor was a woman, Donna Beatriz de Galindo, who was called La Latina, on account of her rare acquirements. At the same time the University of Salamanca had as lecturer in the Latin classics another learned woman, Dona Lucie de Medrano, while at Alcala, Dona Francisca de Lebrija filled the chair of rhetoric.

In Italy, a century earlier, Dotta, daughter of the celebrated Accursius, gave instruction in law at the University of Bologna, and nearly contemporary with her was Novella, the beautiful daughter of Andrea, who delivered her lectures upon the canon law from behind a curtain, as tradition has it, lest her beauty should distract the young men who were her pupils. These were the earliest of a long line of distinguished Italian women professors, reaching down to our own day, when Dr. Josephine Catani fills the chair of histology in the medical school of the ancient University of Bologna. The political status of woman in 1492 in Continental Europe was a survival of ancient ideas,

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of Roman jurisprudence. Even under the repression of the feudal system the capacity of a woman to be a sovereign, a judge, an advocate and an arbitrator, was not denied. But the Roman law excluded her from all public offices, not, however, on the ground of incapacity, but simply on the ground of etiquette and expediency, as the Roman code puts it, "because it is not fitting that women and slaves should hold public offices." The system of civil law, which was built up in the Fifteenth century from the ruins of the Roman code, incorporated this idea, so that we find it declared in the laws of Continental Europe that a woman may not be an advocate or a judge.

LADY ROUS AS "JUSTICE OF THE QUORUM"

In England where the influence of the Roman law was slight, the capacity and fitness of women for public office was to some extent recognized, and when Queen Mary came to the throne she placed women in judicial office. Lady Berkeley was made a justice of the peace for Gloucestershire, and Lady Rous, as justice of the quorum for Suffolk, "did usually sit on the bench at assizes among the other justices, *cincta gladio*, girt with the sword." The hereditary office of high sheriff of Westmoreland was held at one time by a woman, and women were held to be eligible to election as burgesses, overseers of the poor, constables, sheriffs and marshals, and they occasionally occupied these positions. There is no doubt that women land-owners were allowed to vote as well as to hold public office, but the privilege was so very seldom exercised that instances are very rare. Still, in theory, the single woman or widow had a lawful right to cast a vote, while her married sister was represented by the vote of her husband.

WOMEN IN PUBLIC LIFE DURING THE FIFTEENTH AND SIXTEENTH CENTURIES

The capacity of woman to be a sovereigu was everywhere recognized, and even where the Salic law excluded woman from the throne her right and ability to rule as regent during the king's minority was fully admitted. Thus, in France, from 1483 to 1491, Anne of Beaujen held the office of regent during the minority of her brother, Charles VIII.

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The royal Isabella, ruling in her own right as queen of Castile and Leon, and as co-equal with her husband, Ferdinand of Aragon, in the government of the united countries, is a sufficient instance of the legal recognition of woman's right to the highest and most responsible of all public offices.

As an American orator has said: "It was a happy omen of the position which woman was to hold in America that the only person who comprehended the majestic scope of his (Columbus') plans and the invincible qualities of his genius was the able and gracious Queen of Castile. Isabella alone, of all the dignitaries of that age, shares with Columbus the honors of his great achievement. She arrayed her kingdom and her private fortunes behind the enthusiasm of this mystic mariner, and posterity pays homage to her wisdom and faith." And in less than a century after Isabella, another woman, Elizabeth, of England, the virgin queen, whose flag swept the seas, was the mistress and patroness of the first permanent settlement of her race upon our shores, a race which was destined to possess and dominate this northern continent of the New World.

Turning to the personal and property rights of the women of 1492, we look at a darker side of the picture. This branch of the law affects rich and poor, high and low, alike. Only the high-born woman would be likely to hold public office, but every woman has a right to protection of her person and property. The laws of England differed from those of the continent of Europe in form and theory, but scarcely in their practical effect upon the woman.

HOW HOUSEWIVES WERE PROTECTED AGAINST LAWSUITS

The theory of the common law of England, derived from our Germanic forefathers, was that of a division of duties. As the wife had the care of the household and the responsibility of rearing her family, it was thought unreasonable to subject her to the annoyances of a suit at law to protect or defend her rights and to preserve her property. This was laid upon the husband's shoulders. He was to protect her and perform these duties for her. The wife in English law was con-

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sidered as under the protecting wing of her husband, which covered her from legal annoyance; hence, the old law-French term for a married woman, a *femme covert,* and her legal condition is her "coverture." That this is the true theory of the law is evident from the laws governing the queen's consort of England. Such women, upon marriage, retained all their property and legal capacity to transact business. For as Sir Edward Coke puts it, "The wisdom of the common law would not have the king (whose continual care and study is for the public and *circa ardua regni*) to be troubled and disquieted on account of his wife's domestic affairs; and, therefore, it vests in the queen a power of transacting her own concerns without the intervention of the king, as if she were an unmarried woman."

The theory of the civil law of Continental Europe, coming down from the Roman code, was very different. These laws are based upon the weakness, frailty and incapacity of the sex. The husband is made the curator of his wife much as the father is made guardian of his minor child. Upon this theory, also, a woman could not in early times be a witness in court, and long after she was made legally competent to testify, her testimony was held to be of slight worth. Whether the English or the Continental laws be considered, the effect upon the married woman was practically the same in respect to her ownership and control of her property. The husband had complete control of the wife's property, and was able to dispose of it, at his own pleasure, without her knowledge or consent. She was not capable of making any binding contract whatever. The legal custody of the children was in the father, and by feudal law after the father's death, unless he had by his will appointed a guardian, the lord of the manor became the custodian of the person and property of the orphaned child.

WOMAN UNDER ARISTOCRATIC INSTITUTIONS

THE consent of the lord was necessary to the marriage of a female ward, and in England the lord could dispose of her in marriage, exacting a heavy fine if she refused to marry according to his commands. Where,

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as in England, the possession of landed property qualified its owner to vote and hold public office, the husband of a woman who owned land, voted and sat in parliament by right of his joint ownership in his wife's land. The right of the husband has disappeared from American law, except in Rhode Island, where it still lingers only slightly modified by recent legislation. The condition of the widow under this régime was truly pitiable. She had no claim whatever upon the personal property of her late husband, not even though she had brought that property to him at her marriage.

In England the widow had from very early times a right to the income of one-third of the deceased husband's lands, during her life, and this life interest, known as "the widow's dower," was all that she could claim, unless, indeed, she had been so fortunate as to possess a marriage settlement. By a deed to trustees before her marriage, her property could be preserved to her and her heirs, free from any claim of her husband. This device of the English equity courts relieved in some degree the hardships of the common law, but obviously could only benefit the wealthy women of the kingdom. The widow under the civil law of Europe had no claim upon her deceased husband's property. It all went to his heirs. Under the feudal system, at least in England, a widow could remain for forty days in the mansion house of her husband without paying rent. At the end of this time her dower was assigned and she was then turned adrift upon the world at the mercy of her family and friends. If she married again, the lord of the manor could exact a fine from her for so doing, and it was no uncommon practice for these feudal masters to compel a widow to re-marry, in order to obtain the fine to replenish their exhausted treasuries.

HOW FAR ARISTOCRATIC SYSTEMS HELD WOMEN RESPONSIBLE

The single woman under English law possessed all the legal rights of a man. On the Continent, the idea of woman's mental incapacity affected the legal condition of the single woman, as well as that of the wife.

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She had not the freedom of her English spinster sister. She had very limited contract powers, and could only make contracts to pay in money or in kind for purchases made by her. On the other hand, she had, by reason of this same conception of mental inferiority, less criminal responsibility, and where the English woman suffered the same penalties for her crimes that a man would do, the European woman had but half the penalty. As an old law quaintly says: "A woman shall suffer but half the punishment, where a man suffers the full penalty. * * * Thus, a woman should not be put in irons, nor sent to the galleys, nor placed in a prison, which might enfeeble her body or wound her, or cause her to lose her memory, for women are frail by nature."

Offenses against the person of women were not severely punished. One could scarcely expect that they would be when the social inferiority of woman was so clearly marked. A husband could chastise his wife by right of his position as head of the family. The degradation of marriage under the Roman law left its stain upon later generations. The monastic ideas of the Middle Ages sympathizing with the Roman theory, incorporated into the canon law the principle of the inferiority and subjection of women.

At the time that the Renaissance began to elevate woman's social condition, the Reformation began to sweep away the errors that had collected around the original ecclesiastical conception of woman's sphere. The advancement of woman was assured when her intellectual and spiritual equality with man began to be perceived. Her social elevation thus secured, her legal enfranchisement must follow.

Let us pause and think how small a portion of this vast globe of ours shared in this great awakening of the Fifteenth century. Not more than half of the European Continent saw this light. In Asia, in Africa, in the New World, lying unknown in an unknown ocean, in the undiscovered islands of the sea, what intellectual and moral darkness! Can we bear to think of, much less to relate in detail, the social degradation of woman in these dark

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places of the earth! Even where the heathen civilization had reached its highest mark, the condition of woman was scarcely one to be desired in point of personal respect and protection.

In the interval between 1492 and 1892 the social and legal development of woman was slow. The leaven of new ideas was working, but the mass of ignorance and prejudice, the accumulation of centuries, was not easily permeated. In England the condition of the widow was improved by granting to her a fraction of her husband's personal property, in addition to her dower in his real estate. The power of the lord over the widow and children of his vassal disappeared with the complete abolition of the feudal system in the Seventeenth century. On the Continent the contract capacity of woman was enlarged, and greater personal protection accorded to her by law. A few persistent women secured for themselves the benefit of a liberal education. Italy continued to honor women as professors in her University of Bologna. Mary Somerville in England won recognition for her attainments, and here and there other women less known to fame gave proof of their ability and skill. But the gains of three hundred and sixty years were little compared with those of the last forty years. The long, slow process of seed sowing, the ages of germination, have been crowned in our time by wonderful fruitage. The inventions of science, which have brought together into closest relationship the nations of the earth, have also opened a highway for the advancement of women. * * *

WOMAN'S IDEAL OF FUTURE DEMOCRACY

It is true as it was four hundred years ago that the condition of the women of a nation is the measure of its culture and civilization. Whether we look at our own land where women may vote, hold office, do business, enter upon any profession as the social equal of man, enjoying respectful consideration and chivalrous treatment; or whether we turn our eyes to our sisters in Eastern lands, shut up in the harems and *zenanas* of the rich, or toiling like slaves in the hovels of the poor, where woman's social

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condition is so low that to mention a man's wife in his presence is an insult to him, we shall still find it true that the condition of woman is a true gauge of a people's advancement in civilization. And, lastly, another great truth comes before us, that while intellectual culture and other systems of religion have tended to elevate the women of the higher classes, it is Christianity alone that elevates the women of the lower classes.

Investigate as you will the legal freedom of woman under the civilization of ancient Egypt, her intellectual culture in the palmiest days of Hinduism in India, the courtesy and respect shown to her in Japan, and whatever privileges are accorded to her in China; or turn to the honor paid her in the days of chivalry, and the half heathen civilization of the Middle Ages—you will find that the light shines only upon the woman of higher birth and gentle breeding, and that a heavy, dark cloud of ignorance, superstition, helplessness and hopelessness weighs down the women of the lower classes. But under our modern Christian civilization the working-woman is recognized as the peer before the law of her wealthier sister, with a legal right to equal advantages of education, to equal protection of person and property, and equal freedom to use her powers for the good of herself and mankind. And where, in fact, woman's equality with man is not yet fully recognized, it is because of the survival of ancient ideas, which are to disappear very speedily. Thus we are more and more closely approaching the time when woman shall be recognized as the full legal and social equal of man, and the ideal of human as of Divine law shall be attained when "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female—for ye are all one man in Christ Jesus."

Mary A. Greene

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WOMAN IN PUBLIC LIFE*

By MARIANA GRISWOLD VAN RENSSELAER (Mrs. Schuyler Van Rensselaer)

Author of "The History of New York in the Seventeenth Century;" "Art Out of Doors;" "English Cathedrals;" "Should We Ask for the Suffrage?" Etc.

WHENEVER the women of the United States really want the suffrage, they will get it." This has long been said by all reasoning men in the United States. It has proved itself true in two of our commonwealths, and if the test comes it will prove itself true in New York and Massachusetts.

It is perfectly certain that whenever we women ask to be allowed to vote—unanimously or in any determinant majority—we shall get what we ask. Therefore it behooves us to know thoroughly well just what our demand would involve, whether we veritably wish to make it, and whether we should be justified in making it at this present time. And therefore, as a New York woman, but one who has lived in other countries and other parts of our own country, and has compared the condition of women there and here; as a working-woman who for many years has been thrown much with other working-women and with men of various classes and kinds; as a woman who now holds property in her own right, and has no relative who immediately "represents" her at the polls; as one who has carefully considered the woman suffrage question for a long time, listening respectfully to the arguments of its advocates, and as one who recently voted in Colorado—on all these counts I ask women, and especially working-women, to look with me a little into the matter. * * *

POLITICAL LIFE ONLY A PHASE OF PUBLIC SERVICE

IS THERE indeed good reason why women, simply because they are women, should not take active part in political life?

Women are physically much weaker than men. It mat-

*From "Should We Ask for the Suffrage?" by the author's permission; from the text published by the New York State Association Opposed to Woman Suffrage.

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ters nothing that here and there a woman may say, "Lo, I am physically as vigorous as a man." Averages must rule when millions of men and women are concerned. No sane person believes that the average woman equals the average man in vigor, any more than that the exceptionally strong woman equals a Corbett or a Sandow.

Nature has made us weaker than men, not merely by giving us smaller skeletons and tenderer muscles, but by fitting us for the rôle of motherhood. Of course in being fitted for this rôle a special kind of strength has been conferred upon us, and no kind could be more valuable to ourselves or to the world. But we have to pay for it in weakness in other directions—not only in lesser muscular power, but in lesser ability to withstand strains and exertions of many kinds.

Man's greater physical strength is not merely a reason why he has hitherto done all the work of government. It is also a sign and proof that this is part of his natural work. By nature he is the protector of his family, whether it be attacked by wolves, by human individuals, by the fear of poverty or by the dread of public calamities. And by nature a woman is a being to be protected. Her physical weakness is a sign of this. So is the great fact which necessitates it—the fact of her motherhood. So are the domestic and social cares which the probability of motherhood, and the absence of the working males from their homes, make the business of our sex as a whole. And so is the fact that while man needs to safeguard his life and property only, she needs to safeguard her chastity as well.

Woman is the home-maker, the home-keeper; man is the home supporter, the home protector, and government is only one form of home protection. Often today a woman must assume part of a man's work of protection. But this is a misfortune, not an "opportunity." We must make the best of it by educating our girls better, and by teaching our men to realize, even more thoroughly than they do now, that it is their business to protect all women in so far as they can. But it is as foolish, as against nature, which means common sense, to think that it would be well if women should share equally in the hard outside work

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of money-making and of organizing and protecting society as it would be to think that the world would be improved if men could bear and rear half the children. Any doctrine which tends toward a general reversal of the great rôles of the two sexes, or toward their confusion, or toward the growth of the idea that they may be confused without danger to society, must be distinctly pernicious.

WOMEN'S MORAL CONTROL IN PUBLIC LIFE

WOMAN needs more liberty, truly—at least in intellectual directions. She needs to know more, to think more, to have a deeper sense of responsibility. But she needs this to do her own work more thoroughly, to teach her what had better be left to man to do, and to teach man how he may do it well. Her work is as the world's educator. He is the world's executive. Her work is really more important than his, for it is the making and molding of human character and of social characteristics—which means the making and molding of public opinion—while man's work is to support and protect her as she does this, and to give public opinion shape in that practical form which we call government.

I have actually heard women say, and with much decision and fervor: "Certainly we should not hold office. The men ought certainly to do the work of governing. But it is our duty to see that good men are put into office. It is our duty to vote, because this is the best way to show what we think ought to be done by the men who govern."

Surely this would be very unequal suffrage—half the controlling power to be ours, all the work and responsibility to fall upon the men. It would be interference—not influence. It would be irresponsible dictation—not education, direction, help and counsel.

And of course it would be impracticable. How could we vote for good men unless good men were always nominated? And how are men nominated except through difficult, exacting work, which is heaviest just before an election, but must be persisted in more or less all the time? Going to primaries, pulling wires and influencing voters in favor of the nomination of good men is not very hard

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work in little country places. But it is work that needs time even there, and needs knowledge of a particular kind—special knowledge with regard to the qualifications of special men. And in big cities the work is so difficult, disagreeable and harassing that, just because of it, very many men lose their interest in politics altogether. Yet in this work at least we should positively be obliged to share if we wished to vote those whom we might consider the best men into office.

No one can simply vote for "the best man" without regard to anything but his personal trustworthiness and ability. Behind every man who stands for an office lies a principle of one kind or another—legal, financial or economic. Choice must be made between principles, and choice must be made between men, and then the claims of the one and the other must be balanced against each other. No problem is more frequent or more difficult than that which confronts the voter obliged to choose between a "good man" representing principles or expedients of which he disapproves, and a less good one representing principles or expedients he thinks right. Thus no intelligent vote can be cast without a knowledge and consideration of abstract political, financial or economic ideas. The best man, when political office is in question, is the one who will have the most power to legislate for us toward the best result, and this necessitates considerations with regard to his ideas and beliefs, his wisdom and tact, his influence with other politicians and with the people, as well with regard to his knowledge and conscientiousness.

LAW-MAKING DISTINCT FROM PUBLIC SERVICE

And this all means that women would have to take an earnest part in political thought, an active part in political life, if they wished simply "to see that the best men are put into office." Otherwise they could only vote with blind eyes for men whom they had had no share in selecting, or else duplicate the votes of men whom they esteemed intelligent. I think no woman need ask for the suffrage who desires to be an ignorant voter or a mere echo.

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Men have made our laws wholly of their own motion, as some declare, or largely influenced by women's expressed or implied wishes, as I and many others believe. What solid ground have we for saying that, given political responsibilities, our women would bear them more conscientiously than men? A very large proportion of our political questions today are financial or economic questions. Is it probable that women would be more generally stirred than men to think seriously and vigorously about these? Did my friend really show cause why the suffrage should be given to women when she said that only direct personal political activity could awaken their real interest in political things? Do good women thus disassociate themselves from the duties and responsibilities of their husbands and sons in other directions? Do they not feel a personal concern in the progress of their sons' college education, even though they may have had none themselves? Or in their athletic education? Or in their professional success, the business rectitude and diligence of their husbands? Or in the councils and affairs of their churches? Is it true that we feel we cannot take an active interest in public affairs unless we take an active personal part in them? And, if so, is this indeed a proof that we are well fitted to serve the public good? Or is it a proof that we are vain and proud and selfish—that we must audibly "have our say" in the same manner as men, or else will sulk in our corners and declare that we wash our hands of the nation's interests, of our men's interests, of our own interests? I have already said that I cannot believe it is so. I cannot believe so badly of the women of America. They are not generally interested in public affairs today because their true education has only just begun. But they will gradually grow interested without the bribe or the lure of votes, and then we shall see what woman's influence may mean for good.

WOMEN AND COERCIVE GOVERNMENT

If it is indeed true that the work of the world must be divided, and that nature, experience and a sane philosophy unite in showing that the labor of government is part of a man's proper share, it is hardly needful

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to consider any such minor arguments as that if women could vote "there would be no more wars." But I may say that most of them are on a par with this one as regards any basis of demonstrated or probable truth.

Does the history of the female sovereigns of Europe or of India show that women hate war more than men, or does it show that when their emotions are excited they are apt to be more recklessly bellicose than men? How was it with the women of France in the days of the great revolution? And do recent instances differ from those of earlier date? Was not the terrible Franco-German war of 1870 called by the French empress "my war"? Was it not recognized as such by the French people? Do not the investigations of historians and memoir writers show it to have been such? And which were recognized as the most bitter opponents of the Union in our Southern States during the War of the Rebellion and long after its close—the women or the men?

But the worst of all the fallacies now being used as persuasive arguments is the declaration that if American working-women could vote their wages would be equalized with men's. Those who promise this do not give their reasons, and they could not base them upon past facts with regard to rises in the value of men's labor. Even today women are paid much more nearly the same as men for really equal work than the makers of this promise would have us believe. But often what is called equal work shows some inequality, if not in the perfection of its performance, then in the probability that the worker will continue permanently at her task. Although certain agitators have declared that the "law of supply and demand" is a foolish fetish, it nevertheless affects the pay of every laboring individual in the world. Amid social and commercial conditions like ours, the slightest inequality in working power, the slightest difference in the relations of a supply to a demand, tell in financial results; and no laws can possibly obviate this fact. Not legislation, but organization, has raised the wages of men during the past two generations. And the most successful results of labor organization—the famous strike of the dock laborers in London a few years ago—was accomplished by men, a very small proportion

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of whom had votes. Thus there are many things to think about, many serious questions to decide, before we can conscientiously say that we believe woman suffrage should be established. And, be it noted, the burden of proof lies with those who advocate the innovation. We are not obliged to prove that woman suffrage is undesirable. They are obliged to prove that it is so clearly desirable that, for its sake, the country should run the enormous risk involved in a political and social revolution of the most radical and far-reaching sort. This is law and justice all the world over: The *status quo,* like the human individual, must be considered in the right until we have good evidence that it is in the wrong. Otherwise there would never be any security for individuals, never any peace or safety for the state.

Therefore all I desire to do is to bid you pause—pause, and think, and consider the arguments of the advocates of the "movement," without passion, without prepossession, and especially without that foolish vanity of would-be imitation of men which means a great lack of true feminine pride. But above all do not be tempted to say, "We women must look out for ourselves and our own interests." It is a slander upon the men of America to say this,—upon those men who have so cordially helped us to become the freest and most highly considered women in the world. And it is a defiance of the laws of nature and of common sense to declare that the best interests of the sexes are separable. To declare this is to give men an excuse, a temptation,—nay, a veritable right,—to say, "Then we also must look out for ourselves and our own special interests." Do you think that the country would fare better if our men said this or that its women would fare better? Do you not think rather that the best way to serve our country and to serve ourselves is to do our own work as well as we can,—which means a great deal better than in the past? And do you really believe that part of this work should consist in a half share in the actual immediate power to make those laws which deal chiefly with matters that men's daily occupations fit them to understand better than we do, and in the execution of which, strive as we might, we could take but a very small share?

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AMERICAN WOMEN AS POLITICAL LEADERS

By IDA HUSTED HARPER

Author of "The Life and Work of Susan B. Anthony," Etc.

MARGARET BRENT AND ABIGAIL ADAMS

As America was the first country in which was made the experiment of a representative government by men, it is natural that it should be the first in which women ask a representation. The very first woman to make this demand, so far as known, was Mistress Margaret Brent, of Maryland, in 1647. She was heir of Lord Calvert, the brother of Lord Baltimore, and executor of the estates of both in the colony, and, as representation in the legislature was based on property, she demanded "place and voyce"—two votes—in that body. Her petition was hotly debated for several hours and finally denied. The precedent was then established which legislatures have been following ever since when women have petitioned for "place and voyce."

The colonial records of Massachusetts show that women voted under the Old Province Charter from 1691 to 1780 for all elective officers. When a constitution was adopted they were excluded from a vote for governor and legislature but retained it for other officials. Under the close restrictions not one-fourth of the men could vote.

In March, 1776, Mrs. Abigail Adams wrote to her husband, John Adams, in the Continental Congress: "I long to hear that you have declared an independency, and, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than were your ancestors. Do not put such unlimited power into the hands of husbands. Remember all men would be tyrants if they could. If particular care and attention are not paid to the ladies we are determined to

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foment a rebellion, and will not hold ourselves bound to obey any laws in which we have no voice or representation." As Mrs. Adams used the plural "we" she undoubtedly spoke also for Mrs. Mercy Otis Warren, Mrs. Hannah Lee Corbin and other women of influence who were closely associated with the leading men of the Revolution. In 1778, Mrs. Corbin, sister of Richard Henry Lee, of Virginia, presented her own petition for the right to vote.

HISTORY OF WOMAN SUFFRAGE SINCE 1776

THE Continental Congress left the suffrage to be dealt with by the States in their constitutions and New Jersey was the only one which conferred it on women, its constitution giving the franchise to "all inhabitants worth $250, etc." In 1790 a revision of the election law used the words "he or she," thus emphasizing the inclusion of women in the electorate. Enough women voted to gain the enmity of politicians, and in 1807 the legislature passed an arbitrary act limiting the suffrage to "white male citizens." This was clearly a usurpation of authority, as the constitution could be changed only by action of the voters.

In 1826 Frances Wright, a young Scotchwoman of beauty, education and wealth, came to the United States to carry out ideas similar to those put into practice by Robert Dale Owen in his colony at New Harmony, Ind. She joined Mr. Owen in the publication of a paper putting forth many advanced theories and claiming entire equality of rights for women. For several years she presented these also on the lecture platform and was the first to bring the question of woman suffrage thus before the public, where it met with almost universal derision.

In 1836 Ernestine L. Rose, daughter of a Rabbi in Poland, banished from her native country because of her progressive ideas, came to this one. She was but twenty-six years old, handsome and eloquent, and her lectures on the Science of Government drew crowded houses in all parts of the country. She advocated the full enfranchisement of women and was the first to urge them to secure

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the repeal of laws which affected their interests. In the winter of 1836-7 she circulated a petition in Albany, N. Y., for a law that would enable a married woman to hold property and could get only five signatures, including men and women, but she carried these to the legislature and addressed that body in behalf of such a law. She kept up this work steadily and by 1840 she had associated with her Elizabeth Cady Stanton, Paulina Wright Davis and Lydia Mott. They continued their petitions and addresses to the legislature until 1848, when for the first time the common law was changed to give property rights to married women, and thereafter they devoted themselves to working for the suffrage.

LUCRETIA MOTT, LYDIA MARIA CHILD AND MARGARET FULLER

While these individual efforts were being made the great Anti-Slavery question was growing more momentous. In 1828 Sarah and Angelina Grimke, of South Carolina, emancipated their slaves, came North and by their impassioned speeches aroused public sentiment. Garrison soon entered the contest, and the American Anti-Slavery Society was formed. From the beginning women were prominently identified with this movement, and the names of Lucretia Mott, Lydia Maria Child, Maria Weston Chapman, Abby Kelly, Abby Hopper Gibbons and many others soon became widely known. The whole question of human rights was thoroughly canvassed and women soon began to recognize their own and to take part in the business meetings and public debates of the Society. This aroused violent opposition and in 1839 the Society was rent in twain on this point. The half that sustained the rights of the women comprised Garrison, Phillips, Pierpont, Pillsbury, Thompson, Foster, Stanton, Gerrit Smith—nearly all of those who carried the abolition of slavery to success. Thenceforth these men became the champions of woman's rights, including the right to the ballot, and the women added to their appeals for the slaves others for their own legal and political liberty.

The question of woman's right to take public part in

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this movement was carried to the World's Anti-Slavery Convention in London, in June, 1840, which refused to recognize the women delegates from the United States, who included Lucretia Mott and Mrs. Wendell Phillips. It was at this time that Mrs. Mott and Mrs. Stanton, a bride, decided that on their return to the United States they would organize a movement especially for the rights of women.

In many localities there began to be signs of an awakening on the part of women. Margaret Fuller, one of a coterie of thinkers in Boston, in her writings and semi-public addresses in 1840 demanded political rights for women. In 1845 the Rev. Samuel J. May, a leader of thought in New York State, preached a sermon in his church in Syracuse declaring that the wrongs of women could not be redressed until they had political power. In 1847 Lucy Stone, just graduated from Oberlin College, began speaking on woman's rights. Soon afterwards Lucretia Mott published a "Discourse on Woman," in answer to a lecture which Richard H. Dana was giving in many cities ridiculing the idea of political equality for women. In various parts of the country women began establishing papers and writing books and giving lectures for the purpose of promoting the rights of women. The thought was slowly working like a leaven, quickened by the interest women were feeling in the questions of temperance and slavery.

SUSAN B. ANTHONY, LUCY STONE AND ELIZABETH CADY STANTON

MRS. STANTON had been prevented by family cares from putting into effect her resolution made in London until 1848. In July of that year Lucretia Mott and her sister, Martha C. Wright, of Auburn, N. Y., were attending the Yearly Meeting of Friends in Western New York, at Waterloo, where Mrs. Stanton joined them in the home of Mrs. Mary Ann McClintock, and here they decided to carry out the long-cherished idea. On Sunday morning the four prepared their Declaration and Resolutions, and sent a call, which they did not dare sign, to the county papers for a two days' convention to be held in the

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Wesleyan Chapel, at Seneca Falls, Mrs. Stanton's home, "to discuss the social, civil and religious condition and rights of woman."

On the 19th and 20th of July the church was filled with people curious and interested to know what the meeting was for. James Mott presided and addresses were made by the four callers of the convention, by Frederick Douglass and several men prominent in the locality. The Declaration and Resolutions were discussed, the latter adopted and the former signed by one hundred men and women, some of whom withdrew their names when "the storm of ridicule began to break." There was so much interest in the convention, and so much remained to be said, that it adjourned to meet in Rochester, N. Y., August 2. Here the Unitarian Church was crowded and many fine addresses were made by men and women. Among the signers of the Declaration were Susan B. Anthony's father, mother, and sister Mary, but she herself was at this time teaching in the academy at Canajoharie, N. Y., and knew nothing of these meetings. This Declaration stated the whole case for woman as comprehensively as it ever has been stated since; the Resolutions comprised practically every demand that ever afterwards was made for women, and taken together they formed a remarkable document.

Miss Anthony first met Mrs. Stanton in 1851 and from that time organized work for woman's rights began to take shape in New York. The first conventions were principally in the interests of temperance but in these the rights of women at once took the lead. In 1852 a bona fide Woman's Rights Convention, with delegates present from eight States and Canada, was held in Syracuse. It brought to the front the wonderful galaxy of women whose names were henceforth connected with this movement, and here began its fifty-four years' leadership by Miss Anthony. From that time until the present, with the interim of the Civil War, the work has actively continued in this State.

On April 19 and 20, 1850, a Woman's Rights Convention was held in the Second Baptist Church of Salem, Ohio. Frances Dana Gage and the anti-slavery speakers had been for several years sowing the seed in that State,

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and the call for this meeting was signed by ten public-spirited women who were impelled to action by the approaching convention to revise the State constitution. Emily Robinson, J. Elizabeth Jones and Josephine S. Griffing were three of the leading spirits. Letters of encouragement were read from Mrs. Stanton, Lucretia Mott, Lucy Stone and others in the East who were now becoming known as advocates of the rights of women. The Memorial to the Constitutional Convention and the Address to the Women of Ohio have not been surpassed in eloquence and force in the years that have since elapsed. It is said that nearly 8,000 signatures to the Memorial were secured. In 1852 the first State Suffrage Association was formed. Woman's Rights Conventions were held annually in Ohio thereafter until the approach of the Civil War.

In May, 1850, during an Anti-Slavery Convention in Boston, a few women in attendance decided to call a convention to discuss exclusively the rights of women, and the time and place were fixed for October 23 and 24 in Worcester. The arrangements were made principally by Lucy Stone and Mrs. Paulina Wright Davis, and from the holding of this convention the Woman's Rights movement may be said to have assumed a national aspect. Nine States were represented by speakers and among these were Garrison, Phillips, Pillsbury, Foster, Burleigh, Douglass, Channing, Mrs. Mott, Mrs. Rose, Abby Kelly, Lucy Stone, Antoinette Brown, Dr. Harriot K. Hunt, and many more of note, and letters were read from Emerson, Alcott, Whittier, Gerrit Smith, Joshua R. Giddings, Mrs. Swisshelm, Elizur Wright, Mrs. Stanton and others. Mrs. Davis presided. A National Committee was formed, under whose management conventions were held annually in various cities, while the question was always thereafter a leading one in Massachusetts.

MRS. JOHN STUART MILL AND "THE WOMAN'S MOVEMENT" IN ENGLAND

An account of this Massachusetts convention in the "Westminster Review," London, by Mrs. John Stuart Mill, marked the beginning of the movement for woman suffrage in Great Britain.

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In 1850 the constitution of Indiana was revised and, under the leadership of Robert Dale Owen, chairman of the Revision Committee, the laws for women were liberalized beyond any then existing. The question of the rights of women was widely discussed and at an anti-slavery meeting in Greensboro, in the spring of 1851, a resolution by Amanda M. Way was adopted to hold a Woman's Rights Convention. This took place in Dublin in October; Mrs. Hannah Hiatt presided and the large audiences of the two evening sessions were addressed by Henry C. Wright, the noted Abolitionist. Dr. Mary F. Thomas sent a strong letter; a permanent Woman's Rights Society was formed and a convention appointed for the next year at Richmond. Thereafter these meetings became annual.

In June, 1852, the first Woman's Rights Convention of Pennsylvania was held in Westchester, and was largely under the auspices of the Friends, or Quakers, among them James and Lucretia Mott. Prominent speakers came from New York and Massachusetts, and the next convention was appointed for Philadelphia.

From 1852 Woman's Rights Conventions were held in many parts of the country. Leading men and women supported the movement for the rights of women, but as most of them were also leaders of the movement for the abolition of slavery, the former had to suffer the odium and opposition directed against both. It was slowly gaining ground, however, when the breaking out of the Civil War banished all other questions from the public thought. When the war was ended and the women again took up their cause they met the vast complication of the rights of the emancipated negroes, and were compelled even by those who had been their strongest supporters to yield their claims to those of negro men. The civil, legal and political results of the 14th and 15th Amendments to the National Constitution tended still further to obscure and hinder the efforts to obtain the franchise for women. An Equal Rights Association had been formed to promote the interests of both negroes and white women, but in 1869 the latter were forced to recognize the necessity for a separate organization if they were not to be entirely sacrificed. At

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the close of a meeting of the Equal Rights Association in New York, women who had come from nineteen States to attend it met at the Woman's Bureau in East Twenty-third Street, May 15, 1869, formed a National Woman Suffrage Association, whose sole object should be to secure a Sixteenth Amendment to the National Constitution which would enfranchise women. Mrs. Stanton was made president and Miss Anthony was put on the Executive Committee. As there was some division of sentiment at this time, a call was issued by Lucy Stone, Julia Ward Howe and others for a convention to meet in Cleveland, Ohio, the following November, and here the American Woman Suffrage Association was formed, with Henry Ward Beecher, president, and Lucy Stone, chairman Executive Committee. It worked principally to obtain the suffrage through amendments to State constitutions. Both societies held national conventions every year thereafter.

INTERNATIONAL WOMEN'S MOVEMENT SINCE 1890

In 1890 the two bodies united under the name National American Woman Suffrage Association and since then both methods of work have been followed. Mrs. Stanton was elected president of the new organization; Miss Anthony, vice-president-at-large; Lucy Stone, chairman Executive Committee. In 1892 Mrs. Stanton resigned her office because of advancing age; Miss Anthony was elected president and the Rev. Anna Howard Shaw, vice-president. Miss Anthony resigned the presidency in 1900 and Mrs. Carrie Chapman Catt was elected to it. In 1904 she felt unable to serve longer and Miss Shaw was made president.

National headquarters were opened in 1895, and in 1903 they were removed from New York, where they had been under the supervision of Mrs. Catt, to Warren, Ohio, where they were placed in charge of Mrs. Harriet Taylor Upton, national treasurer. The National Association is a federation of State Suffrage Associations; the latter are composed of County Societies made up of Local Suffrage Clubs. All members pay annual dues. An individual who is a member of any Local Club is thereby a member of County, State and National Associations.

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During the first decade of the Twentieth century, women had gained complete suffrage on the same terms as men in Wyoming, Colorado, Utah and Idaho; municipal suffrage in Kansas; school suffrage in twenty-six States and Territories; tax-payers' suffrage in four States.

In New Zealand, Australia and Finland all women vote on exactly the same terms as all men, and in the last two countries may sit in the Parliament. In Norway women have the complete suffrage with a very slight property qualification. In Great Britain, Sweden and Iceland they vote for all officials except members of Parliament. In Canada they have the school and municipal suffrage.

In 1902 an international meeting was called in Washington, under the auspices of the National Woman Suffrage Association and a Committee formed, with Miss Susan B. Anthony, chairman, to take steps for organization. In Berlin, in 1904, the International Suffrage Alliance was formed with Mrs. Carrie Chapman Catt as president. Thirteen nations are now affiliated with this Alliance, which held its first convention in 1906, at Copenhagen.

—By permission of the National Woman's Suffrage Association from "History of the Woman Suffrage Movement in the United States;" published by "The Interurban Woman Suffrage Council," New York.

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"WOMAN'S RIGHTS" IN THE UNITED STATES*

By SUSAN B. ANTHONY and IDA HUSTED HARPER
Joint Authors of Volume IV, "The History of Woman Suffrage, 1883-1900"

STATUS OF WOMEN AT THE CLOSE OF THE NINETEENTH CENTURY

IF THE first organized demand for the rights of woman—made at the memorable convention of Seneca Falls, N. Y., in 1848—had omitted the one for the franchise, those who made it would have lived to see all granted. It asked for woman the right to have personal freedom, to acquire an education, to earn a living, to claim her wages, to own property, to make contracts, to bring suit, to testify in court, to obtain a divorce for just cause, to possess her children, to claim a fair share of the accumulations during marriage. * * * For the past half century there has been a steady advance in the direction of equal rights for women. In many instances these have been granted in response to the direct efforts of women themselves; in others without exertion on their part but through the example of neighboring States and as a result of the general trend toward a long-delayed justice. Enough has been accomplished in all of the above lines to make it absolutely certain that within a few years women everywhere in the United States will enjoy entire equality of legal, civil and social rights.

Behind all of these has been the persistent demand for political rights, and the question naturally arises, "Why do these continue to be denied? Educated, property-owning, self-reliant and public-spirited, why are women still refused a voice in the Government? Citizens in the fullest sense of the word, why are they deprived of the suffrage

*From the Introduction to Volume IV, "The History of Woman Suffrage;" by permission from the text of the National American Woman Suffrage Association.

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in a country whose institutions rest upon individual representation?" * * *

POWERS AND PRIVILEGES OF WOMEN OUTSIDE OF POLITICS

EVERY privilege which has been granted women has tended to develop them, until their influence is incomparably stronger at the present time than ever before. Their great organizations are a power in every town and city. If these throughout a State would unite in a determined effort to secure the franchise bringing to bear upon legislators the demands of thousands of women, high and low, rich and poor, of all classes and conditions, they would be compelled to yield; and the same amount of influence would carry the amendment with the voters. But the petitioners for the suffrage are in the minority. There are many obvious reasons for this, and one of them, paradoxical as it may seem, is because so much already has been gained. Woman in general now finds her needs very well supplied. If she wants to work she has all occupations to choose from. If she desires an education the schools and colleges are freely opened to her. If she wishes to address the public by pen or voice the people hear her gladly. The laws have been largely modified in her favor, and where they might press they are seldom enforced. She may accumulate and control property; she may set up her own domestic establishment and go and come at will. If the working-woman finds herself at a disadvantage she has not time and often not ability to seek the cause until she traces it to disfranchisement, and if she should do so she is too helpless to make a contest against it. Those women who "have dwelt, since they were born, in well-feathered nests and have never needed do anything but open their soft beaks for the choicest little grubs to be dropped into them," cannot be expected to feel or see any necessity for the ballot. Nor will the woman half way between, absorbed in her church, her clubs, her charities and her household, make the philosophical study necessary to show that she could do larger and more effective work for all of these if she possessed the great power which lies in the suffrage. Even women of much wealth

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who are not idle, self-centered and indifferent to the needs of humanity, but are giving munificently for religious, educational and philanthropic purposes, have not been aroused in any large number to the necessity of the suffrage, for reasons which are evident.

HOW THE MAJORITY OF WOMEN REGARD POLITICS

REFORMS of every kind are inaugurated and carried forward by a minority, and there is no reason why this one should prove an exception. In not an instance has a majority of any class of men demanded the franchise, and there is no precedent for expecting the majority of women to do so. It will have to be gained for them by the foresight, the courage and the toil of the few, just as all other privileges have been, and they will enter into possession with the same eagerness and unanimity as has marked their acceptance of the others.

With this mass of prejudice, selfishness and inertia to overcome is there any hope of future success? Yes, there is a hope which amounts to a certainty. Nothing could be more logical than a belief that where one hundred privileges have been opposed and then ninety-nine of them granted, the remaining one will ultimately follow. While women still suffer countless minor disadvantages, the fundamental rights have largely been secured except the suffrage. This, as has been pointed out, is most difficult to obtain because it is intrenched in constitutional law and because it represents a more radical revolution than all the others combined. The softening of the bitter opposition of the early days through the general spirit of progress has been somewhat counteracted by a modern skepticism as to the supreme merit of a democratic government and a general disgust with the prevalent political corruption. This will continue to react strongly against any further extension of the suffrage until men can be made to see that a real democracy has not as yet existed, but that the dangerous experiment has been made of enfranchising the vast proportion of crime, intemperance, immorality and dishonesty, and barring absolutely from the suffrage the great proportion of temperance, morality, religion and con-

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scientiousness; that, in other words, the worst elements have been put into the ballot-box and the best elements kept out. This fatal mistake is even now beginning to dawn upon the minds of those who have cherished an ideal of the grandeur of a republic, and they dimly see that in woman lies the highest promise of its fulfilment. Those who fear the foreign vote will learn eventually that there are more American-born women in the United States than foreign-born men and women; and those who dread the ignorant vote will study the statistics and see that the percentage of illiteracy is much smaller among women than among men.

The consistent tendency since the right to individual representation was established by the Revolutionary War has been to extend this right, until now every man in the United States is enfranchised. While a few, usually those who are too exclusive to vote themselves, insist that this is detrimental to the electorate, the vast majority hold that in numbers there is the safety of its being more difficult to purchase or mislead; that even the ignorant may vote more honestly than the educated; that more knowledge and judgment can be added through ten million electors than through five; and also that by this universal male suffrage it is made impossible for one class of men to legislate against another class, and thus all excuse for anarchy or a resort to force is removed. Added to these advantages is the developing influence of the ballot upon the individual himself, which renders him more intelligent and gives him a broader conception of justice and liberty. All of these conditions must lead eventually to the enfranchising of the only remaining part of the citizenship without this means of protection and development. * * *

STATISTICS OF WOMEN'S CAPACITY AND WEALTH

NOTHING could be more illogical than the belief that a republic would confer every gift upon woman except the choicest and then forever withhold this; or that women would be content to possess all others and not eventually demand the one most valuable. The in-

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creasing number who are attending political conventions and crowding mass meetings until they threaten to leave no room for voters, are unmistakable proof that eventually women themselves and men also will see the utter absurdity of their disfranchised condition. The ancient objections which were urged so forcibly a generation or two ago have lost their force and must soon be retired from service. The charge of mental incapacity is totally refuted by the statistics of 1900 showing the percentage of girls in the high schools to be 58.36 and of boys, 41.64; the number of girl graduates, 39,162; boys, 22,575; 70 per cent of the public school teachers women; 40,000 women college graduates scattered throughout the country and 30,000 now in the universities, with the percentage of their increase in women students three times as great as that of men, and 431,153 women practicing in the various professions.

The charge of business incompetency is disproved by the 503,574 women who are engaged in trade and transportation, the 980,025 in agriculture and the 1,315,890 in manufacturing and mechanical pursuits. Every community also furnishes its special examples of the aptitude of women for business, now that they are allowed a chance to manifest it. Statistics show further that one-tenth of the millionaires are women and that they are large property holders in every locality. Whether they earned or inherited their holdings, the fact remains that they are compelled to pay taxes on billions of dollars without any representation. * * *

AMERICAN WOMEN AS RADICALS

THE struggle of the Nineteenth century was the transference of power from one man or one class of men to all men, it has been said, and while but one country in 1800 had a constitutional government, in 1900 fifty had some form of constitution and some degree of male sovereignty. Must the Twentieth century be consumed in securing for woman that which man spent a hundred years in obtaining for himself? The determination of those engaged in this righteous contest was thus

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expressed by the president of the National Suffrage Association in her address at the annual convention of 1902:

> Before the attainment of equal rights for men and women there will be years of struggle and disappointment. We of a younger generation have taken up the work where our noble and consecrated pioneers left it. We, in turn, are enlisted for life, and generations yet unborn will take up the work where we lay it down. So, through centuries if need be, the education will continue, until a regenerated race of men and women who are equal before man and God shall control the destinies of the earth.

But have we not reason to hope, in this era of rapid fulfilment—when in all material things electricity is accomplishing in a day what required months under the old régime—that moral progress will keep pace? And that as much stronger as the electric power has shown itself than the coarse and heavy forces of the stone and iron periods, so much superior will prove the *noblesse oblige* of the men and women of the present, achieving in a generation what was not possible to the narrow selfishness and ignorant prejudice of all the past ages?

A part of the magnificent plan to beautify Washington, the capital of the nation, is a colossal statue to American Womanhood. The design embodies a great arch of marble standing on a base in the form of an oval and broken by sweeps of steps. On either side are large bronze panels, bearing groups of figures. One of these will be a symbolic design showing the spirit of the people descending to lay offerings on woman's altar. Lofty pillars crowned by figures representing Victory, are to be placed at the approaches. Surmounting the arch will be the chief group of the composition, symbolizing Woman Glorified. She is rising from her throne to greet War and Peace, Literature and Art, Science and Industry, who approach to lay homage at her feet. Inside the arch is a memorial hall for recording the achievements of women.

How soon this symbol shall become reality and woman stand forth in all the glory of freedom to reach her highest stature, depends upon the use she makes of the opportunities already hers and the fraternal assistance she receives from man. Fearless of criticism, courageous in

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faith, let each take for a guide these inspiring words which it has been said the Puritan of old would utter if he could speak: "I was a radical in my day; be thou the same in thine! I turned my back upon the old tyrannies and heresies and struck for the new liberties and beliefs; my liberty and my belief are doubtless tyranny and heresy to thine age; strike thou for the new!"

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THE RIGHT OF WOMEN TO BECOME REASONABLE

By MARY WOLLSTONECRAFT

Author of "A Vindication of the Rights of Woman"

OMEN, as well as despots, have now, perhaps, more power than they would have if the world, divided and subdivided into kingdoms and families, were governed by laws deduced from the exercise of reason; but in obtaining it (to carry on the comparison) their character is degraded, and licentiousness spread through the whole aggregate of society. The many become pedestal to the few. I, therefore, will venture to assert, that till women are more rationally educated, the progress of human virtue and improvement in knowledge must receive continual checks. And if it be granted that woman was not created merely to gratify the appetite of man, or to be the upper servant, who provides his meals and takes care of his linen, it must follow that the first care of those mothers, or fathers, who really attend to the education of females, should be, if not to strengthen the body, at least not to destroy the constitution by mistaken notions of beauty and female excellence; nor should girls ever be allowed to imbibe the pernicious notion that a defect can, by any chemical process of reasoning, become an excellence. * * *

PETTED WOMEN CONSIDERED AS IRRATIONAL MONSTERS

I ONCE knew a weak woman of fashion who was more than commonly proud of her delicacy and sensibility. She thought a distinguishing taste and puny appetite the height of all human perfection, and acted accordingly. I have seen this weak, sophisticated being neglect all the duties of life, yet recline with self-complacency on a sofa, and boast of her want of appetite as a proof of delicacy, that extended to, or, perhaps, arose from, her exquisite sensibility,—for it is difficult to render intelligible such

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ridiculous jargon. Yet, at the moment, I have seen her insult a worthy old gentlewoman, whom unexpected misfortunes had made dependent on her ostentatious bounty, and who, in better days, had claims on her gratitude. Is it possible that a human creature could have become such a weak and depraved being, if, like the Sybarites, dissolved in luxury, everything like virtue had not been worn away, or never impressed by precept—a poor substitute, it is true, for cultivation of mind, though it serves as a fence against vice?

Such a woman is not a more irrational monster than some of the Roman emperors, who were depraved by lawless power. Yet, since kings have been more under the restraint of law, and the curb (however weak) of honor, the records of history are not filled with such unnatural instances of folly and cruelty, nor does the despotism that kills virtue and genius in the bud hover over Europe with that destructive blast which desolates Turkey, and renders the men, as well as the soil, unfruitful. * * *

REASON AS THE SOLE TEST OF FITNESS

WOMEN, I allow, may have different duties to fulfil; but they are human duties, and the principles that should regulate the discharge of them, I sturdily maintain, must be the same.

To become respectable, the exercise of their understanding is necessary; there is no other foundation for independence of character; I mean explicitly to say that they must only bow to the authority of reason, instead of being the modest slaves of opinion.

In the superior ranks of life how seldom do we meet with a man of superior abilities, or even common acquirements? The reason appears to me clear; the state they are born in was an unnatural one. The human character has ever been formed by the employments the individual, or class pursues; and, if the faculties are not sharpened by necessity, they must remain obtuse. The argument may fairly be extended to women; for, seldom occupied by serious business, the pursuit of pleasure gives that insignificancy to their character which renders the society of

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the great so insipid. The same want of firmness, produced by a similar cause, forces them both to fly from themselves to noisy pleasures and artificial passions, till vanity takes place of every social affection, and the characteristics of humanity can scarcely be discerned. Such are the blessings of civil governments, as they are at present organized, that wealth and female softness equally tend to debase mankind, and are produced by the same cause; but allowing women to be rational creatures, they should be incited to acquire virtues which they may call their own, for how can a rational being be ennobled by anything that is not obtained by its own exertions?

—From "A Vindication of the Rights of Woman."

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HOW THE "WOMAN'S MOVEMENT" BEGAN

By MRS. JOHN STUART MILL

Author of "The Enfranchisement of Women," Etc.; Wife of the author of "Liberty," and "Principles of Political Economy"

OST of our readers will probably learn from these pages, for the first time, that there has arisen in the United States, and in the most civilized and enlightened portion of them, an organized agitation on a new question,—new, not to thinkers, nor to any one by whom the principles of free and popular government are felt, as well as acknowledged, but new, and even unheard of, as a subject for public meetings and practical political action. This question is the enfranchisement of women; their admission, in law, and in fact, to equality in all rights, political, civil and social, with the male citizens of the community.

It will add to the surprise with which many will receive this intelligence, that the agitation which has commenced is not a pleading by male writers and orators for women, those who are professedly to be benefited remaining either indifferent or ostensibly hostile; it is a political movement, practical in its objects, carried on in a form which denotes an intention to persevere. And it is a movement not merely for women, but by them. Its first public manifestation appears to have been a convention of women, held in the State of New York, July, 1848. Of this meeting we have seen no report. On the 23d and 24th of October, 1850, a succession of public meetings was held at Worcester, in Massachusetts, under the name of a "Women's Rights Convention," of which the president was a woman, and nearly all the chief speakers women, numerously reinforced, however, by men, among whom were some of the most distinguished leaders in the kindred cause of negro emancipation. A general and four special committees were nominated, for the purpose of carrying on the undertaking until the next annual meeting.

According to the report in the New York Tribune,

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above a thousand persons were present throughout, and, "if a larger place could have been had, many thousands more would have attended." The place was described as "crowded, from the beginning, with attentive and interested listeners." In regard to the quality of the speaking, the proceedings bear an advantageous comparison with those of any popular movement with which we are acquainted, either in this country or in America. Very rarely, in the oratory of public meetings, is the part of verbiage and declamation so small, that of calm good sense and reason so considerable. The result of the convention was, in every respect, encouraging to those by whom it was summoned; and it is probably destined to inaugurate one of the most important of the movements towards political and social reform, which are the best characteristic of the present age.

"WOMEN'S RIGHTS" AS FIRST SUMMARIZED

THAT the promoters of this new agitation take their stand on principles, and do not fear to declare these in their widest extent, without time-serving or compromise, will be seen from the resolutions adopted by the convention, part of which we transcribe:

Resolved, That every human being, of full age, and resident for a proper length of time on the soil of the nation, who is required to obey the law, is entitled to a voice in its enactment; that every such person, whose property or labor is taxed for the support of the government, is entitled to a direct share in such government. Therefore,

Resolved, That women are entitled to the right of suffrage, and to be considered eligible to office; and that every party, which claims to represent the humanity, the civilization, and the progress of the age, is bound to inscribe on its banners, equality before the law, without distinction of sex or color.

Resolved, That civil and political rights acknowledge no sex, and therefore the word "male" should be stricken from every state constitution.

Resolved, That, since the prospect of honorable and useful employment in after life is the best stimulus to the use of educational advantages, and since the best education is that we give ourselves, in the struggles, employments and discipline of life; therefore it is impossible that women should make full use of the instruction already accorded to them, or that their career should do justice to their faculties, until the avenues to the various civil and professional employments are thrown open to them.

Resolved, That every effort to educate women, without according to them their rights, and arousing their conscience by the weight of their responsibilities, is futile, and a waste of labor.

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Resolved, That the laws of property, as affecting married persons, demand a thorough revisal, so that all rights be equal between them; that the wife have, during life, an equal control over the property gained by their mutual toil and sacrifices, and be heir to her husband precisely to that extent that he is heir to her, and entitled at her death to dispose by will of the same share of the joint property as he is.

The following is a brief summary of the principal demands:

1. *Education* in primary and high schools, universities, medical, legal and theological institutions.
2. *Partnership* in the labors and gains, risks and remunerations, of productive industry.
3. *A co-equal share* in the formation and administration of laws,—municipal, state and national,—through legislative assemblies, courts, and executive offices.

It would be difficult to put so much true, just and reasonable meaning into a style so little calculated to recommend it as that of some of the resolutions. But whatever objection may be made to some of the expressions, none, in our opinion, can be made to the demands themselves. As a question of justice, the case seems to us too clear for dispute. As one of expediency, the more thoroughly it is examined, the stronger it will appear.

That women have as good a claim as men have, in point of personal right, to the suffrage, or to a place in the jury-box, it would be difficult for any one to deny. It cannot certainly be denied by the United States of America, as a people or as a community. Their democratic institutions rest avowedly on the inherent right of every one to a voice in the government. Their Declaration of Independence, framed by the men who are still their great constitutional authorities,—that document which has been from the first, and is now, the acknowledged basis of their polity,—commences with this express statement:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

We do not imagine that any American democrat will evade the force of these expressions by the dishonest or ignorant subterfuge, that "men," in this memorable docu-

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ment, does not stand for human beings, but for one sex only; that "life, liberty and the pursuit of happiness," are "inalienable rights" of only one moiety of the human species; and that "the governed," whose consent is affirmed to be the only source of just power, are meant for that half of mankind only, who, in relation to the other, have hitherto assumed the character of governors. The contradiction between principle and practice cannot be explained away. * * *

Great thinkers, at different times, from Plato to Condorcet, besides some of the most eminent names of the present age, have made emphatic protests in favor of the equality of women. And there have been voluntary societies, religious or secular, of which the Society of Friends is the most known, by whom that principle was recognized. But there has been no political community or nation in which, by law, and usage, women have not been in a state of political and civil inferiority. In the ancient world, the same fact was alleged, with equal truth, in behalf of slavery. It might have been alleged in favor of the mitigated form of slavery, serfdom, all through the Middle Ages. It was urged against freedom of industry, freedom of conscience, freedom of the press; none of these liberties were thought compatible with a well-ordered state, until they had proved their possibility by actually existing as facts. That an institution or a practice is customary, is no presumption of its goodness, when any other sufficient cause can be assigned for its existence. There is no difficulty in understanding why the subjection of women has been a custom. No other explanation is needed than physical force.

That those who were physically weaker should have been made legally inferior, is quite conformable to the mode in which the world has been governed. Until very lately, the rule of physical strength was the general law of human affairs. Throughout history, the nations, races, classes, which found themselves the strongest, either in muscles, in riches, or in military discipline, have conquered and held in subjection the rest. If, even in the most improved nations, the law of the sword is at last discountenanced as

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unworthy, it is only since the calumniated Eighteenth century. Wars of conquest have only ceased since democratic revolutions began. The world is very young, and has but just begun to cast off injustice. It is only now getting rid of negro slavery. It is only now getting rid of monarchical despotism. It is only now getting rid of hereditary feudal nobility. It is only now getting rid of disabilities on the ground of religion. It is only beginning to treat any men as citizens, except the rich and a favored portion of the middle class. Can we wonder that it has not yet done as much for women? As society was constituted until the last few generations, inequality was its very basis; association grounded on equal rights scarcely existed; to be equals was to be enemies; two persons could hardly co-operate in anything, or meet in any amicable relation, without the law's appointing that one of them should be the superior of the other. Mankind have outgrown this state, and all things now tend to substitute, as the general principle of human relations, a just equality instead of the dominion of the strongest. But, of all relations, that between men and women being the nearest and most intimate, and connected with the greatest number of strong emotions, was sure to be the last to throw off the old rule and receive the new; for, in proportion to the strength of a feeling, is the tenacity with which it clings to the forms and circumstances with which it has even accidentally become associated. * * *

We shall follow the very proper example of the convention, in not entering into the question of the alleged differences in physical or mental qualities between the sexes; not because we have nothing to say, but because we have too much: to discuss this one point tolerably would need all the space we have to bestow on the entire subject. But if those that assert that the "proper sphere" for women is the domestic mean by this that they have not shown themselves qualified for any other, the assertion evinces great ignorance of life and of history. Women have shown fitness for the highest social functions exactly in proportion as they have been admitted to them. By a curious anomaly, though ineligible to even the lowest

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1. Victoria, Queen of the British Empire.
2. Marie Theresa, Empress of Germany.
3. Elizabeth, Queen of England.

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offices of state, they are in some countries admitted to the highest of all, the regal; and if there is any one function for which they have shown a decided vocation, it is that of reigning.

WOMEN AS RULERS OF MEN

Not to go back to ancient history, we look in vain for abler or firmer rulers than Elizabeth; than Isabella of Castile; than Maria Theresa; than Catharine of Russia; than Blanche, mother of Louis IX. of France; than Jeanne d'Albret, mother of Henri Quatre. There are few kings on record who contended with more difficult circumstances, or overcame them more triumphantly, than these. Even in semi-barbarous Asia, princesses who have never been seen by men other than those of their own family, or ever spoken with them unless from behind a curtain, have, as regents, during the minority of their sons, exhibited many of the most brilliant examples of just and vigorous administration. In the Middle Ages, when the distance between the upper and lower ranks was greater than even between women and men, and the women of the privileged class, however subject to tyranny from men of the same class, were at a less distance below them than any one else was, and often in their absence represented them in their functions and authority, numbers of heroic chatelains, like Jeanne de Montfort, or the great Countess of Derby, as late even as the time of Charles I., distinguished themselves, not only by their political, but their military capacity. In the centuries immediately before and after the Reformation, ladies of royal houses, as diplomatists, as governors of provinces, or as the confidential advisers of kings, equaled the first statesmen of their time; and the treaty of Cambray, which gave peace to Europe, was negotiated, in conferences where no other person was present, by the aunt of the Emperor Charles the Fifth, and the mother of Francis the First.

Concerning the fitness, then, of women for politics, there can be no question: but the dispute is more likely to turn upon the fitness of politics for women. When the reasons alleged for excluding women from active life in all higher departments are stripped of their garb of declama-

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tory phrases, and reduced to the simple expression of a meaning, they seem to be mainly three: the incompatibility of active life with maternity, and with the cares of a household; secondly, its alleged hardening effect on the character; and, thirdly, the inexpediency of making an addition to the already excessive pressure of competition in every kind of professional or lucrative employment.

The first, the maternity argument, is usually laid most stress upon; although (it needs hardly be said) this reason, if it be one, can apply only to mothers. It is neither necessary nor just to make imperative on women that they shall be either mothers or nothing; or, that if they have been mothers once, they shall be nothing else during the whole remainder of their lives. Neither women nor men need any law to exclude them from an occupation, if they have undertaken another which is incompatible with it. No one proposes to exclude the male sex from parliament because a man may be a soldier or sailor in active service, or a merchant whose business requires all his time and energies. Nine tenths of the occupations of men exclude them *de facto* from public life, as effectually as if they were excluded by law; but that is no reason for making laws to exclude even the nine tenths, much less the remaining tenth. The reason of the case is the same for women as for men. There is no need to make provision by law that a woman shall not carry on the active details of a household, or of the education of children, and at the same time practice a profession or be elected to parliament. Where incompatibility is real, it will take care of itself; but there is gross injustice in making the incompatibility a pretense for the exclusion of those in whose case it does not exist. And these, if they were free to choose, would be a very large proportion. The maternity argument deserts its supporters in the case of single women, a large and increasing class of the population—a fact which, it is not irrelevant to remark, by tending to diminish the excessive competition of numbers, is calculated to assist greatly the prosperity of all. There is no inherent reason or necessity that all women should voluntarily choose to devote their lives to one animal function and

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its consequences. Numbers of women are wives and mothers only because there is no other career open to them, no other occupation for their feelings or their activities. Every improvement in their education and enlargement of their faculties, everything which renders them more qualified for any other mode of life, increases the number of those to whom it is an injury and an oppression to be denied the choice. To say that women must be excluded from active life because maternity disqualifies them for it, is in fact to say that every other career should be forbidden them, in order that maternity may be their only resource.

But, secondly, it is urged, that to give the same freedom of occupation to women as to men, would be an injurious addition to the crowd of competitors, by whom the avenues to almost all kinds of employment are choked up, and its remuneration depressed. This argument, it is to be observed, does not reach the political question. It gives no excuse for withholding from women the rights of citizenship. The suffrage, the jury-box, admission to the legislature and to office, it does not touch. It bears only on the industrial branch of the subject. Allowing it, then, in an economical point of view, its full force,—assuming that to lay open to women the employments now monopolized by men would tend, like the breaking down of other monopolies, to lower the rate of remuneration in those employments,—let us consider what is the amount of this evil consequence, and what the compensation for it. The worst ever asserted, much worse than is at all likely to be realized, is, that if women competed with men, a man and a woman could not together earn more than is now earned by the man alone. Let us make this supposition, the most unfavorable supposition possible: the joint income of the two would be the same as before, while the woman would be raised from the position of a servant to that of a partner. Even if every woman, as matters now stand, had a claim on some man for support, how infinitely preferable is it that part of the income should be of the woman's earning, even if the aggregate sum were but little increased by it, rather than that she should be compelled to stand aside in order that

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men may be the sole earners, and the sole dispensers of what is earned! Even under the present laws respecting the property of women, a woman who contributes materially to the support of the family cannot be treated in the same contemptuously tyrannical manner as one who, however she may toil as a domestic drudge, is a dependent on the man for subsistence. As for the depression of wages by increase of competition, remedies will be found for it in time. Palliatives might be applied immediately; for instance, a more rigid exclusion of children from industrial employment, during the years in which they ought to be working only to strengthen their bodies and minds for after life. Children are necessarily dependent, and under the power of others; and their labor, being not for themselves, but for the gain of their parents, is a proper subject for legislative regulation. * * *

FITNESS OF WOMEN FOR POLITICS ARGUED

THE third objection to the admission of women to political or professional life, its alleged hardening tendency, belongs to an age now past, and is scarcely to be comprehended by people of the present time. There are still, however, persons who say that the world and its avocations render men selfish and unfeeling; that the struggles, rivalries and collisions of business and of politics, make them harsh and unamiable; that if half the species must unavoidably be given up to these things, it is the more necessary that the other half should be kept free from them; that to preserve women from the bad influences of the world is the only chance of preventing men from being wholly given up to them.

There would have been plausibility in this argument when the world was still in the age of violence; when life was full of physical conflict, and every man had to redress his injuries, or those of others, by the sword or by the strength of his arm. Women, like priests, by being exempted from such responsibilities, and from some part of the accompanying dangers, may have been enabled to exercise a beneficial influence. But in the present condition of human life, we do not know where those harden-

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ing influences are to be found, to which men are subject, and from which women are at present exempt. Individuals now-a-days are seldom called upon to fight hand to hand, even with peaceful weapons; personal enmities and rivalries count for little in worldly transactions; the general pressure of circumstances, not the adverse will of individuals, is the obstacle men now have to make head against. That pressure, when excessive, breaks the spirit, and cramps and sours the feelings, but not less of women than of men, since they suffer certainly not less from its evils. There are still quarrels and dislikes, but the sources of them are changed. The feudal chief once found his bitterest enemy in his powerful neighbor, the minister or courtier in his rival for place; but opposition of interest in active life, as a cause of personal animosity, is out of date; the enmities of the present day arise not from great things, but small,—from what people say of one another, more than from what they do; and if there are hatred, malice, and all uncharitableness, they are to be found among women fully as much as among men. In the present state of civilization, the notion of guarding women from the hardening influences of the world could only be realized by secluding them from society altogether. The common duties of common life, as at present constituted, are incompatible with any other softness in women than weakness. Surely weak minds in weak bodies must ere long cease to be even supposed to be either attractive or amiable.

—From "The Enfranchisement of Women;" text as originally printed in the "Westminster and Foreign Quarterly Review."

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THE MODERN WOMAN AND HER PLACE IN SOCIETY*

By CHARLOTTE PERKINS GILMAN

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THERE are three grades of ethics for the human race:—First, and lowest, and oldest, that with which we begin,—personal ethics. Personal ethics are about as limited as anything you could imagine. Personal ethics consist in keeping ourselves clean and healthy. And very few of us are perfect yet, even in personal ethics. We are mostly clean, but not as healthy as we might be. However, that standard is within our reach.

Secondly, family ethics. This is much larger, much more recent. We were members of the most rude, primitive tribes for thousands of years before the family was evolved,—the family with a male head. That brought with it new ethics. The father or the oldest son was the great leader. All the wives and the children and the servants and relatives were under the dominion of the oldest male. The property belonged to him. The family was a little social unit of immense service to the world. It carried a supreme standard of ethics for years. It slowly grew into that higher form of social grouping, the State.

Please remember, when you are considering matters from an ethical point of view, that our ethics are most vitally colored by the Hebrew ethics. The ethics of Christianity have made but slight impression on our standards, as yet. The Hebrew ethics came from the old patriarchal house. Later, when the family grew to the tribe, and the tribe grew slowly to the State, then there came to be a new ideal, a new standard of duty, a new code of honor, a new line of service, the third grade of ethics. Then came

*From "Women and Social Service;" by the author's permission from the text as published by the National American Woman Suffrage Association.

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the call for statesmanship. Then we began to consider the interests of the whole, irrespective of blood relationship. Then came devotion to country, which was taught for years by the simple symbol of the King. The King stood for the people. You remember a line from one of Shakespeare's plays,—"Hail, Royal England comes!" It was nothing but a man, nothing but the King. But he represented England. That is why the idea of the King carried such weight. Each King represented the whole people, and each man gave his devotion to the King, and through him to the State. Assyrian duty to the King transcended family affection.

A certain Prime Minister of ancient Assyria went shooting with the King. The King was fond of the chase. He drew his arrow-head and took aim at a young man in the distance, and shot him, to show how well he could shoot. The Prime Minister proved to be the father of this young man, and such was his devotion to the King that he merely praised the King's marksmanship. That was what an Oriental despot required of his subjects. Devotion to the State was carried to a very lofty degree, and through all periods of human history we find examples of sacrifice for the King, for the country. The highest sense of duty was to serve King and country. And when our country was nearly torn in two, all of us, almost to a man, to a woman, recognized our highest duty and gave our lives freely, gave our property, gave our husbands and our sons, gave everything for our highest ideal to the country, to the principle of liberty and truth and justice for which this country stood. But we all know about that. That is Fourth of July talk.

WOMEN AND SOCIAL SERVICE

But why is it that we continually forget it in our daily lives? Why do we not bring up our children to recognize their civic responsibilities and duties?

We forget many things; we continually forget, in the stress and pressure of daily living, the peculiar characteristics of the human mind. The human mind is one unbroken stream, which has flowed on from the time when

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the first creature began to think into it. We have our brains. But the brain of every new-born child is modified by heredity; it represents the brain behind it. There is a chance of improvement in each young brain. But as fast as it is born, we seize upon it with our unquestioned authority, and cram into it as much of our own brain tradition, and habit, and prejudice, as we possibly can. We take the clean mind, that is as clean as a piece of white paper, and teach it shame. We teach it that certain things are things to be ashamed of. And we do not give to the child, nor to ourselves, any reason for our action. We do it just because it was done to us, because it has been the habit of our race for centuries. We teach them our own prejudices, even to the last and least that we have. We cram into their minds what we think is good. We might be a little more discriminating in our judgment. We might have some standard in all this. We might recognize that the child is a citizen, and that he has rights as a citizen which no family prejudice has a right to limit or interfere with.

Think of the way mothers struggle to prevent their sons from learning to swim! A great many of them will not let their children go near the water. Every human being should be able to swim; just as able to swim as he is to walk. A baby can swim before it can walk. There are examples of this in the Hawaiian Islands. If every child were taught to swim, not one-tenth of the deaths from drowning would occur. We don't think anything about the child's right, either as a citizen or an animal; we only think that we are afraid, and so we object to his learning to swim. That is one instance where a common standard should be set up before personal prejudice. We seem now to be carefully transmitting the habits of our ancestors.

We come into this Democracy of ours handicapped by just these things, instead of coming into it with a knowledge of Democracy. And we still grow up in our happy homes, live useful lives, and die with a comparatively clean conscience, without having troubled our heads about our civic duties, or our social duties, or our relationship to the State as a whole.

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Now what is the relationship of the individual to the State?

Suppose you are a young woman in Boston, going to school, later going to college, then going to be married, and to have a nice home, and to bring up a nice family. What relationship have you to the State? When you were born, you had a relation to your father and mother, and to the people that you saw about you as servants.

And, by the way, did you ever think of the effect on a little child of having a nurse? Of having a grown woman going around after him in the street, with nothing to do but to wait on him? It makes a great impression on a young child when his mother has nothing to do but to wait on him, but when he sees another person hired to do it,—think of the effect on his self-esteem! Think of how it must add to the feeling of importance, to have a grown person hired to wait on him!

We have personal relations, and we grow up in them. Children are taught to do so-and-so with regard to their mother, their father, their brothers and sisters, their servants. But children are not taught what they should do with regard to the State, or city, or country. The average girl is taught nothing of this; the average boy is not taught much more.

Some steps are being taken in this direction. I recognize this, and I honor the magnificent steps taken here and there to better this. In Mr. Gill's "school city" the idea of citizenship is developed by actual practice,—the children being formed into different groups, and practically drilled in lines of service connected with the government. And in Omaha they have a quiet, clean Fourth of July. They have a juvenile police. The children are regularly sworn in as special constables, with badges; certain boys and girls are appointed to keep the other children quiet. They have a regular organization, and are taught their responsibility. They are expected to keep the law on the Fourth, and they do it. The children are the people. They are just as human as we are, and their standards are often above our own.

Children represent the lower stages of the world's life; first as vegetables, then animals, then little savages; then

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they grow up through barbarism; then we have the period of the Middle Ages. It takes them some time to get to the Democracy of today. Children also represent the next generation. If the world moves at all, every generation goes ahead of the one behind it.

If our children were taught civic responsibility and practiced in the idea of civic relations, we should have a set of citizens who would know what they were voting for and why; know whom to vote for and why; what things they most needed, and how to get them.

We who do not vote, are apt to overestimate the mental capacity of those who do. I have been greatly impressed by the amount of literature that is circulated before election. I have several gentlemen in my household at present, and the directions they get before election are most instructive. There are pages of printed matter. Then they get together and consult. They don't seem to know who or which or why, without considerable study. We are told that in a great city all that is imperative. But I think any organization that does not make it clear whom to vote for and why, needs a change in the system.

A democratic government should be clearly and vitally representative, from the smallest local precinct to the presidential election, and the processes should be easily understood by the whole mass of its citizens. That is what Democracy ought to be, and, until it is that, it will never be clean and honest and fair.

What we need is another kind of conscience,—a conscience of the mind. If it were Sunday and you were in a church, I should take for my text, "But be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." That is a fine text. We need that more than we need anything, a renewal of the mind in the line of extension; a larger area in common use.

BUSINESS AS SOCIAL SERVICE

Suppose you ask yourself about what you think all the time that you are awake; what the principal object of your thought is, in the matter of intensity and of time. Every man, of course, thinks about his business,

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and that takes most of his time. Women are thinking about their business, too. What is the difference? A man's business is some form of social service. Take, for instance, the shoe business. A certain man's business is making shoes. What does he make shoes for? He makes money, of course, but the shoe is not money; the shoemaker does not manufacture money. What are shoes for? A child would tell you that shoes are for people to wear. That man is making shoes so that our people may be shod; he is serving the people. Through his shoes, incidentally, he is taking some money. Perhaps he takes more than he earns. But his business is to shoe people, not to take money.

A woman's thinking is confined principally to the home and family, and a man's business is some form of social service. She thinks only of the family service. He does social service, but thinks of personal profit. They are each thinking of their own business, but neither kind of thinking is right.

The business of the world goes on, and we are lifted from savagery to civilization through the development of industry. Society lives, society grows, by virtue of these great processes. We grow further every year through the development of the great processes of industry.

Women are just as narrow in their business as men, but no narrower. But we have a different kind of business. Our thoughts are occupied from morning until sunset with our homes and our families. A man may be just as selfish, but, in spite of himself, because of his business, he has to think about other people with whom he deals; therefore he has developed the thing which is called business honor. He has developed the business sense; he has developed the power of organization, and by that power the nation lives. We women are not doing our share in developing in the human mind a capacity for organization.

PUBLIC LIFE FROM WOMAN'S STANDPOINTS

THE men who run the affairs of our country, the powerful men, are those, first, of large mind,—genuine statesmen, who can see and feel for the whole country; men who represent large interests, and work for them.

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That is true leadership. Secondly, men animated by extreme self-interest, who take advantage of the rest to climb upon them.

Now we cannot all be great statesmen, but we can all be little ones. And, if our children were brought up as citizens of a Democracy, taught by example as well as precept, taught by an occasional father as well as by an insistent mother, they would not be so easily imposed upon as the public is today.

I travel about lecturing, and whenever I have the opportunity, I lecture on equal suffrage. And I find everywhere people who admit that equal suffrage is right and fair, but not important. They ask me what difference it will make. It does not make so much difference. That is not the point. Giving the ballot to women does not alter human nature. It does not modify the earth, nor the State, nor the city. The thing that must be modified is human stock, and that is easily modified in children. This is in the hands of women. If we do not like the people on the earth, it is up to us to make better people. We are the makers of men, and, because we are makers of men, it is requisite that we should be citizens of the world they live in.

What is there that is practical for us about all this? Most of us do not think that anything is practical unless it can be done tomorrow. Next year is just as practical as this. Time is in inverse proportion to practicality. Anything is practical that is necessary to be done. It is necessary to save the forests of the United States, but we do not expect to do it in a day. It is necessary to pay some attention to the consumption of coal, but we do not expect to settle the question in a day. But the practical point is not so remote if we work at it.

If anyone says to you, "Where shall we begin?" here is a safe answer. It fits anybody. Begin where you are. You cannot begin anywhere else. We are all obliged to begin where we are.

What can we do, separately, to advance the mental capacity of our people in regard to politics; to advance our ability to be citizens of a Democracy? Here we find

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the limits of the individual. There are many things in this world which are not to be done by the individual separately; they can only be done collectively. Women need more than anything else to be brought up abreast of civilization, to have the capacity for organization developed. Getting a common purpose helps to develop that power. And the sooner they can get a common purpose, the sooner they will develop their capacity for citizenship. Similarly with children. Suppose children get together to elect a committee to give a Christmas present; they work together for this common thing. This helps develop a simple, essential, basic capacity for citizenship. And, just as fast as they grow to it, larger interests and ambitions develop.

Women's clubs and women's federated societies have done much in these lines all over the country. * * * Many people object to the Federation of Women's Clubs, and think that it amounts to nothing. But some of us seem to be physically incapable of seeing the importance of public spirit. Many of us spend more time in thinking about our souls than about the common good. But if we really wish to uplift our souls, we could do it by thinking about America for five minutes a day as earnestly as we think about our souls. We must remember that we are not exonerated from public service because we have fulfilled private service. That our children are kept clean and taught, does not exonerate the women of America from the shame of child labor. That our children are clean, does not exonerate our women from the fact that thousands of other children are prematurely dying because they are not properly taken care of.

It is not sufficient for a child to have his own mother. A child needs to have, in addition to his mother, social parentage.

Every mother seeks to keep her child safe from the wicked world. We used to try to keep the men at home; we have not given up trying to keep the boys at home. But this does not improve the world. Instead of trying to keep the children safe from the wicked world, the mothers ought to get together and try to make the world a decent

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place for the children. Children must go out from the home some time. Children want to get out. They have a right to the world as well as to the home. They are not pieces of property. They are individuals. The world is their world. And it is our business to make the world a proper place for them.

PERSONAL RESPONSIBILITY AND WOMAN'S CITIZENSHIP

WHAT it amounts to for us is this: We must personally begin to think about public things and needs. Read up on the subject, and make up your mind what you consider the greatest need, and take hold of it. Teach your children as rapidly as possible that they are citizens; teach them to do something for their town or city; teach them their responsibility; teach them how much the city does for them; teach them to love the city that serves them. If the city does not do things, it is time they did. We are the city; we are the people; we are the ones responsible for making people what they ought to be.

Train yourselves in personal responsibility and the use of organization. Train your children along the same lines. Set before you a clear, vivid, practical ideal. * * * In the next fifty years we want this country to be the cleanest on earth. Set up for yourselves a national and civic ideal, and work for it. For the last two thousand years we have been taught by our religion to love one another. But today we make a very poor show at it, for the simple reason that you cannot love people unless you do something for them. Love is born of service. That is the reason a mother loves her child, because she serves it. The crocodile does not love as creatures love who are obliged to brood their eggs. Neither does the ostrich, which does not have to sit on the eggs. Love follows service, and where there is more service, there is more love. Love is born of service. And when we learn to work for one another, then we can hold up our heads, and claim to be Christians.

And what has all this to do with equal suffrage? The question will be asked by those who see nothing in the

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suffrage but an abstract "right," who have no large purpose for which to vote.

In a Democracy, all citizens must vote conscientiously and intelligently, to keep the government clean and sound.

Women are half of our citizens.

But women, as a class, will not see their need of the ballot until they see it as a duty—a power by which to serve their own families, and also to do their share of social service. Without the ballot, let them still see the need of social service, and let them serve. Then, in the light of larger aims and larger knowledge, they will realize not only their right, but their duty; not only their privilege, but their need of the ballot. Without using the ballot, a citizen of America cannot live righteously.

Yours truly
Charlotte Perkins Gilman

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WOMAN'S PART IN MANAGING THE MODERN CITY*

By JANE ADDAMS, LL. D.

Founder and Head Resident, the Hull House Settlement, Chicago; Author of "Democracy and Social Ethics;" "Newer Ideals of Peace," Etc.

E ALL know that the modern city is a new thing upon the face of the earth, and that everywhere its growth has been phenomenal, whether we look at Moscow, Berlin, Paris, New York or Chicago. With or without the medieval foundation, these cities are merely resultants of the vast crowds of people who have collected at certain points which have become manufacturing and distributing centers.

As the city itself originated for the common protection of the people, and was built about a suitable center of defense which formed a citadel, so we can trace the beginnings of the municipal franchise to the time when the problems of municipal government were still largely those of protecting the city from rebellion from within and from invasion from without. A voice in city government, as it was extended from the nobles who alone bore arms, was naturally given solely to those who were valuable to the military system. There was a certain logic in giving the franchise only to grown men, when the existence and stability of the city depended upon their defense, and when the ultimate value of the elector could be reduced to his ability to perform military duty. It was fair that only those who were liable to a sudden call to arms should be selected to decide as to the relations which the city bore to rival cities, and that the vote for war should be cast by the same men who bore the brunt of battle and the burden of protection. We are told by historians that citizens were first called together, in those assemblages which were the beginning of popular government, only if a war was to be declared or an expedition to be undertaken.

*From "The Modern City and the Municipal Franchise for Woman;" by permission of Miss Addams and of the National American Woman Suffrage Association.

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JANE ADDAMS.

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But rival cities, even St. Louis and Chicago, have long since ceased to settle their claims by force of arms, and we shall have to admit, I think, that this early test of the elector is no longer fitted to the modern city.

EVILS OF MODERN CITY LIFE

It has been well said that the modern city is a stronghold of industrialism, quite as the feudal city was a stronghold of militarism; but the modern cities fear no enemies and rivals from without, and their problems of government are solely internal. Affairs, for the most part, are going badly in these great new centers, in which the quickly congregated population has not yet learned to arrange its affairs satisfactorily. Unsanitary housing, poisonous sewage, contaminated water, infant mortality, the spread of contagion, adulterated food, impure milk, smoke-laden air, ill-ventilated factories, dangerous occupations, juvenile crime, unwholesome crowding, prostitution and drunkenness, are the enemies which the modern cities must face and overcome, would they survive. Logically, their electorate should be made up of those who can bear a valiant part in this arduous contest, those who in the past have at least attempted to care for children, to clean houses, to prepare foods, to isolate the family from moral dangers; those who have traditionally taken care of that side of life which inevitably becomes the subject of municipal consideration and control as soon as the population is congested. To test the elector's fitness to deal with this situation by his ability to bear arms is absurd. These problems must be solved, if they are solved at all, not from the military point of view, not even from the industrial point of view, but from a third, which is rapidly developing in all the great cities of the world—the human-welfare point of view.

There are many evidences that we are emerging from a period of industrialism into a period of humanitarianism, and that personal welfare is now being considered a legitimate object of government. The most noticeable manifestation of this civic humanitarianism is to be found in those cities where the greatest abuses of industrialism and

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materialism exist, where a thousand conflicts arise between the individual interests and the social interests. It is in these cities that selfishness is first curbed and the higher social feelings developed, and in them men learn to submit to a minute regulation of their affairs which they would find intolerable anywhere else.

Because the delicate matters of human growth and welfare cannot be nurtured by mere brute strength, a new history of municipal government begins with a serious attempt to make life possible and human in large cities which have been devoted so exclusively to industrial affairs that they must plead guilty to Ruskin's indictment, that they are unspeakably ugly, and unnecessarily devoid of green and growing things.

HOW WOMEN CAN MANAGE A MODERN CITY

A CITY is in many respects a great business corporation, but in other respects it is enlarged housekeeping. If American cities have failed in the first, partly because office-holders have carried with them the predatory instinct learned in competitive business, and cannot help "working a good thing" when they have an opportunity, may we not say that city housekeeping has failed partly because women, the traditional housekeepers, have not been consulted as to its multiform activities? The men of the city have been carelessly indifferent to much of its civic housekeeping, as they have always been indifferent to the details of the household. They have totally disregarded a candidate's capacity to keep the streets clean, preferring to consider him in relation to the national tariff or to the necessity for increasing the national navy, in a pure spirit of reversion to the traditional type of government, which had to do only with enemies and outsiders.

It is difficult to see what military prowess has to do with the multiform duties which, in a modern city, include the care of parks and libraries, superintendence of markets, sewers and bridges, the inspection of provisions and boilers, and the proper disposal of garbage. It has nothing to do with the building department, which the city maintains that it may see to it that the basements are dry,

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that the bedrooms are large enough to afford the required cubic feet of air, that the plumbing is sanitary, that the gas pipes do not leak, that the tenement house court is large enough to afford light and ventilation, that the stairways are fireproof. The ability to carry arms has nothing to do with the health department maintained by the city, which provides that children are vaccinated, that contagious diseases are isolated and placarded, that the spread of tuberculosis is curbed, that the water is free from typhoid infection. Certainly the military conception of society is remote from the functions of the school boards, whose concern it is that children are educated, that they are supplied with kindergartens, and are given a decent place in which to play. The very multifariousness and complexity of a city government demand the help of minds accustomed to detail and variety of work, to a sense of obligation for the health and welfare of young children, and to a responsibility for the cleanliness and comfort of other people.

Because all these things have traditionally been in the hands of women, if they take no part in them now they are not only missing the education which the natural participation in civic life would bring to them, but they are losing what they have always had. From the beginning of tribal life, they have been held responsible for the health of the community, a function which is now represented by the health department. From the days of the cave dwellers, so far as the home was clean and wholesome, it was due to their efforts, which are now represented by the Bureau of Tenement House Inspection. From the period of the primitive village, the only public sweeping which was performed was what they undertook in their divers dooryards, that which is now represented by the Bureau of Street Cleaning. Most of the departments in a modern city can be traced to woman's traditional activity; but, in spite of this, so soon as these old affairs were turned over to the care of the city, they slipped from woman's hands, apparently because they then became matters for collective action and implied the use of the franchise. Because the franchise had in the first instance been given to the man who could fight, because in the beginning he alone could vote who could carry a

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weapon, it was considered an improper thing for a woman to possess it.

THE "LADYLIKE" VIEW OF POLITICS

Is it quite public-spirited for woman to say: "We will take care of these affairs so long as they stay in our own houses, but if they go outside and concern so many people that they cannot be carried on without the mechanism of the vote, we will drop them; it is true that these activities which women have always had are not at present being carried on very well by the men in most of the great American cities, but, because we do not consider it 'lady-like' to vote, we will let them alone"?

Because women consider the government men's affair, and something which concerns itself with elections and alarms, they have become so confused in regard to their traditional business in life, the rearing of children, that they bear with complacency a statement made by the Nestor of sanitary reformers that one-half of the tiny lives which make up the city's death rate each year might be saved by a more thorough application of sanitary science. Because it implies the use of the suffrage, they do not consider it women's business to save these lives. Are we going to lose ourselves in the old circle of convention, and add to that sum of wrong-doing which is continually committed in the world, because we do not look at things as they really are? Old-fashioned ways, which no longer apply to changed conditions, are a snare in which the feet of women have always become readily entangled. It is so easy to be stupid, and to believe that things which used to exist still go on, long after they are past; to commit irreparable blunders because we fail to correct our theories by our changing experience. So many of the stumbling-blocks against which we fall are the opportunities to which we have not adjusted ourselves! We keep hold of a convention which no longer squares with our genuine insight into life, and we are slow to follow a clue which might enable us to solace and improve the life about us, because it shocks an obsolete ideal.

Why is it that women do not vote upon these matters which concern them so intimately? Why do they not fol-

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low these vital affairs, and feel responsible for their proper administration, even although they have become municipalized? What would the result have been could women have regarded the suffrage, not as a right or a privilege, but as a mere piece of governmental machinery, without which they could not perform their traditional functions under the changed conditions of city life? Could we view the whole situation as a matter of obligation and normal development, it would be much simplified. We are at the beginning of a prolonged effort to incorporate a progressive, developing city life, founded upon a response to the needs of all the people, into the requisite legal enactments and civic institutions. To be in any measure successful, this effort will require all the intelligent powers of observation, all the sympathy, all the common sense which may be gained from the whole adult population.

CITY LIFE AS STUDIED IN CHICAGO

Let us take up in detail two or three of the distinctive problems of the modern city, Chicago, if you please, discovering as fairly as we may the traditional attitude woman has held toward these problems, and how far it would be but natural that she should contribute toward their solution were she but possessed of the municipal franchise. To instance three of these problems:

(1) Insufficient regulation of industrial conditions.

(2) Americanizing of immigrants who live in cities.

(3) The great increase in juvenile criminality which modern cities present.

The statement is sometimes made that the franchise for women would be valuable only so far as the educated women exercised it. This statement totally disregards the fact that those matters in which woman's judgment is most needed are far too primitive and basic to be largely influenced by what we call education. The sanitary condition of all the factories and workshops, for instance, in which the industrial processes are at present carried on in great cities, intimately affects the health and lives of thousands of working women. It is questionable whether women today, in spite of the fact that there are myriads of them in

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factories and shops, are doing their full share of the world's work in the lines of production which have always been theirs. Even two centuries ago, they did practically all of the spinning, dyeing, weaving and sewing; they carried on much of the brewing and baking, and thousands of operations which have been pushed out of the domestic system into the factory system. But simply to keep on doing the work which their grandmothers did was to find themselves surrounded by conditions over which they have no control. Sometimes when I see dozens of young girls going into the factories of the biscuit company on the West Side of Chicago, they appear for the moment as a mere cross-section in the long procession of women who have furnished the breadstuffs from time immemorial, from the savage woman who ground the meal and baked a flat cake, through innumerable cottage hearths, kitchens and bake ovens, to this huge concern in which they are still carrying on their traditional business. But always before, during the ages of this unending procession, women themselves were able to dictate concerning the hours and the immediate conditions of their work. Even grinding the meal and baking the cake in the ashes was diversified by many other activities. But suddenly since the application of steam to the process of kneading bread or turning the spindle, which really means only a differing motor power and not in the least an essential change in her work, the woman has been denied the privilege of regulating the conditions which immediately surround her. Even the sweatshops in which she carries on her old business of making clothing had to be redeemed, so far as they have been redeemed, by the votes of men, who passed an anti-sweatshop law, by the city fathers who, after much pleading, were induced to order the inspection of sweatshops, that they might be made to comply with sanitary regulations. That this pleading and persuading was done in Chicago by women, simply shows the stupidity and indirection of the entire situation. Women directly controlled the surroundings of their work when their arrangements were domestic, but they cannot do it now unless they have the franchise, as yet the only mechanism devised by which a city selects its representatives, and by which a number

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of people are able to embody their collective will in legislation. * * *

To consider the second problem, which we are pleased to call the Americanization of immigrants: At present, in our efforts to introduce the newcomers from Greece, or Italy, or Poland, or Syria, to American institutions, we pin our faith upon the immigrants' ability to understand the Constitution of the United States, although we could select nothing from our complex governmental arrangements so remote from their daily experience as is this Constitution. The immigrants who are learning to obey the law in Chicago, those who are most rapidly realizing something of governmental standards in America, are probably those who are required to conform the life and education of their children to the present child-labor and compulsory education laws. An Italian peasant from the country where he has quite properly picked oranges and olives from the time he could toddle, does not realize the different surroundings of work in the city, and what it means to put a little child into a factory. When he learns that his child cannot earn money until he is fourteen, and that he must send him to school until then, because these are American conditions, he begins to realize that the government demands from him a sacrifice, because a democratic government implies an educated citizen, and that the immigrant to a democracy must pay the cost. The advantages of our government are not to be obtained by simply learning about a constitution, but must be bought through blood and tears, as it were; but this sort of legislation, which demands sacrifice, which raises the standard of life and education, and through his family and immediate surroundings really touches the immigrant, is exactly the kind of legislation in which his wife is quite as much interested as he is. Immigrant women are entitled to their opportunities for understanding and discussing the laws and ordinances which surround them. * * *

THE WOMAN OF THE FUTURE AS A HUMANITARIAN

To consider the third problem: The one place at which government is increasing its function perhaps most rapidly in the cities, is that in relation to juvenile criminals, largely in connection with the newly established

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juvenile courts. We are getting an entirely new set of machinery with which we may deal with the bad boy, as we call him, although he may not be bad at all; we can hardly diagnose him yet, he is so new, or rather, the crowded city conditions which have produced him are so new. Officers are appointed and paid from public funds to watch over the boy who has once been brought into court. They see to it that he is properly employed, and that he has no chance to go very far astray. Who is it that should vote upon the election of a judge for the juvenile court, or be interested that the court should be properly instituted and its powers adequately curbed? Shall we say only the busy men of the city, or only the men and women with property? What in regard to the mothers of these same boys, and the teachers who have had to do with them day by day, until they know their weaknesses and temptations, better perhaps than any one else? Shall they have no vote upon matters touching the functions of the juvenile court? In Denver, where the women have the franchise, a very remarkable juvenile court judge was not nominated as a candidate on either ticket, because he had failed to please the politicians of either party. The women of Denver, by petition, put Judge Lindsey upon an independent ticket and elected him. It was not merely the women interested in the philanthropic activities of Denver; they were joined by the women who had seen the lives and known the experiences of the boys, and who had realized the beneficial results of the juvenile court, and who wished to have them continued. * * *

A surprising amount of recent municipal legislation has been the result of charitable effort in which women have borne their full share. The determined effort to control and eradicate tuberculosis is an example of this, as is the supplying of pure milk to the children of the poor, which in Rochester, at least, has become a municipal function; or the school nurses who have been instituted in New York and Baltimore. We certainly may hope for two results if the municipal franchise be granted to women: (1) An opportunity to fulfil their old duties and obligations with the safeguards and the consideration which the ballot

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alone can secure for them under the changed conditions; and (2) the education which participation in actual affairs always brings. As we believe that woman has no right to allow the things to drop away from her that really belong to her, so we contend that ability to perform an obligation comes very largely in proportion as that obligation is conscientiously assumed.

Out of the medieval city, founded upon militarism, there arose in the Thirteenth century a new order, the middle class, whose importance rested, not upon birth or arms, but upon wealth, intelligence and organization. They achieved a sterling success in the succeeding six centuries of industrialism, because they were essential to the existence and development of the industrial era. Perhaps we can forecast the career of woman, the citizen, if she is permitted to bear an elector's part in the coming period of humanitarianism, in which government must concern itself with human welfare. She would bear her share of civic responsibility, not because she clamors for her rights, but because she is essential to the normal development of the city of the future.

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WOMEN AND CHILDREN UNDER SOCIALISTIC CONTROL*

By CAROLINE FAIRFIELD CORBIN

One of the Founders of the Association for the Advancement of Women; President of the Illinois Association Opposed to Woman Suffrage; Author, "Letters from a Chimney Corner;" "A Woman's Philosophy of Love;" "Woman's Rights in America," Etc.

IT IS now well known and admitted that woman suffrage is not only a tenet of Socialism, but one of its fundamental principles; the one, indeed, that is most indispensable to its success, since any "revolution" that affects but one-half the race, must of necessity be futile—abortive. Absolute "equality" of all human beings is all that will satisfy the socialistic requirements. It was from this sentiment, so widely diffused in Europe in the middle of the last century, that the woman-suffrage movement in America took its rise. Comparatively few Americans were aware of the fact, at the time of its inception. Still fewer realized that so vital was the connection between the offshoot and the parent stock, that no other means of opposing Socialism could be so effective as to combat and frustrate its efforts to achieve the industrial and political independence of women.

WOMEN AND SOCIAL REVOLUTION

IN THE opinion of many of the closest observers, the cause of woman suffrage would have been dead in America long ago, if it had not been for the energetic support, open or covert, which it has received from the Socialistic propaganda. With Socialists, as we have said, the question of woman suffrage is of the deepest and most vital import. It is indispensable to their schemes. It is

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for this reason that women are everywhere welcomed to their councils, made prominent upon their platforms, encouraged to take part in their secret intrigues, and indeed in their armed assaults. The main objects of Socialism, so far as women are concerned, is to revolutionize entirely her position in regard to all social and political life. A recent newspaper article puts the case very fairly thus:

"It is a physiological fact that in justice to herself, her children, and to society at large, the child-bearing woman ought not to be compelled to labor for her own support. Her maternal duties constitute an insurmountable handicap in the labor market.

"The present social order meets this condition of things by providing that the father of her children shall, through the institution of marriage, labor for her support and that of their children, he attending to the external duties of their united life, and she to the domestic affairs. If woman is to become industrially independent of man, some other way of providing for her support during her child-bearing years must be devised. Socialism puts this responsibility upon the State, together with that of caring for the children. What then becomes of marriage and the home? Is there any escape from the conviction that the industrial and political independence of woman would be the wreck of our present domestic institutions?"

"FREE DIVORCE," "SOUL-MATING" AND PUBLIC OWNERSHIP OF CHILDREN

It is precisely this end at which Socialism aims. This is the true significance of its outcry for "equality" between men and women, for "equal work" and "equal pay," without regard to those characteristics and conditions of sex that practically modify, to a great extent, the amount and character of service; the demand for free marriage, free divorce, and the removal of all legal or social restrictions upon the relations between men and women.

Anti-suffrage women have not failed to take into the account the embarrassments that have arisen from the changes that are going on in regard to the employment of

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women in those occupations which have hitherto been regarded as belonging exclusively to men. They believe these changes, adverse as they are to the wage-earning capacity of men, and therefore most inimical to the true interests of the home, are temporary, and that they will yield in time to the increasing sense of the importance and dignity of our domestic institutions, and those varied domestic needs which are now so hampered by lack of capable and efficient service. But whatever the remedy for these evils of a transitional state, they are firmly convinced that it does not lie in the direction of woman suffrage nor any other socialistic nostrum.

Mrs. Cobden Sanderson, the English suffragist, who has recently been advocating in America the violent methods employed by the extremists of her party in England, is reported as saying publicly on her return to her own country, that the anti-suffrage movement in America is having a most disastrous effect upon the suffrage cause, and that she could see little hope for suffrage in America, except through Socialism.

But will not American women pause to reckon the price which they must pay to the Socialist propaganda for the so-called emancipation? That price is simply the wreck of the home, the abandonment of all their legal rights to its support and protection, and the surrender of their children to the care of the State.

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HOW BRITISH WOMEN ARE ORGANIZED IN POLITICS*

By MILLICENT GARRETT FAWCETT, LL.D.

President of the British National Union of Women's Suffrage Societies

ONDON, nay Great Britain, has never seen anything like the great, well-organized, most impressive and perfectly orderly procession of June, 1911, when tens of thousands of unrepresented citizens, numbering among them women of every rank, women of every creed, professional women, industrial women, university women, artists, actresses, titled women, charwomen and domestic servants, marched, five abreast, from Blackfriars Bridge to the Albert Hall, occupying more than four hours to pass any given point. They all had, notwithstanding their extraordinary diversity in other respects, but one object and one aim—the breaking down of the aristocracy of sex and the admission of women to a share in the representative institutions of the country. This great demonstration, unique in many respects as it was, did not stand alone; it was but one of many which have been held all over the country; the largest halls have been filled again and again; there has been the largest concourse of people ever known to have been assembled for any political object in Hyde Park. More than 130 town councils and other locally elected representative bodies petitioned Parliament in favor of the Women's Suffrage Bill of 1911, the towns thus acting including Edinburgh, Dublin, Glasgow, Dundee, Liverpool, Manchester, Birmingham, Sheffield, Bradford, Wolverhampton and Brighton.

WOMAN SUFFRAGE IN ENGLAND, 1886-1912

WOMEN'S Suffrage has been debated again and again in Parliament, and no bill has been defeated on second reading since 1886. The majority in 1910 was 110; in 1911 it was 167. It will be an outrage which

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will be deeply and permanently resented if the result of all this continuous work and effort is to give more representation to men and none at all to women. There has been comparatively no demand among men for a lowering of the franchise. There has been no mandate from the country to extend the franchise to such men as are at present excluded. No men, it may be remarked, are definitely and permanently excluded. There has been a mandate for Women's Suffrage; the best form of mandate, as Mr. Lloyd George explained in his speech at the Horticultural Hall, is a mandate which each member of Parliament gets from his own constituents—and when, after the election of each successive Parliament during a quarter of a century, it is found that a majority of members are returned pledged to their constituents to support Women's Suffrage, this is a mandate of the most effective and constitutional kind.

It is almost inconceivable that the House of Commons, having now for more than twenty-five years had a majority of members pledged to woman's enfranchisement, should be content to enfranchise more men and to leave the whole of one sex entirely without the protection of representation. The Labor Party and the Independent Labor Party have declared positively that they will not lend themselves to any such betrayal. Mr. Ramsay MacDonald, M. P., as chairman of the Labor Party, has declared that he recognizes "that it has been the women's agitation that has brought the question of the franchise both for men and women to the front at the present time," and that his party is resolved that the new Reform Bill shall not be used to destroy the success of Women's Suffrage. The Independent Labor Party pledged itself to oppose the Reform Bill unless women are included in it. Sir Edward Grey, at the Horticultural Hall in December, said that it was to him "inconceivable that the House of Commons, which has more than once (he might have said a dozen times) by large majorities approved the principle of Women's Suffrage, should calmly proceed to pass through all its stages a bill widening the suffrage for men without doing something to remove the barriers against

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women having votes." Lord Selborne, speaking at Liverpool a little earlier, said he was opposed to manhood suffrage; but if manhood suffrage were inevitable he would greatly prefer that it should include women. With such a combination of forces in Parliament the success of a Women's Suffrage amendment to the Reform Bill should be secure. * * *

THE WOMAN'S REVOLT IN ENGLAND AS A MORAL MOVEMENT

Some of the sincerest advocates of Women's Suffrage shrink from the addition of the enormous number to the electorate which would be involved by the adoption of womanhood suffrage. There are many ways of enfranchising women which would obviate his objection. One is what is known as the "Norway" scheme. In Norway there is manhood suffrage for men and a tax-paying suffrage for women. In our own country this might be modified to household suffrage for women, including married women. This would be a practical recognition, in the eye of the law, of the value of the woman's services in the home as wife and mother. Every household depends for its well-being on its female as well as on its male head, and it would be in accordance with the best traditions of political and domestic life to enfranchise, as a joint householder, the woman who devotes her life to the home. Other plans have been suggested, but the "Norway" scheme is the one that evidently commends itself to Mr. Lloyd George and Sir Edward Grey. The exact form of amendment must, however, be determined by the friends of Women's Suffrage in the House of Commons. They alone can judge what will most combine all sections of suffragist members in its favor.

One word in conclusion. Women's Suffrage is not merely a political question. It is a moral and spiritual question. It seeks to lift up the womanhood, and by so doing to lift up the manhood, of the country. There are social sores and social evils which probably will never be adequately dealt with until the idea of the necessary subjection of one sex to the other is uprooted. No effort, even, was made to deal with the huge congeries of evil known as the "white slave trade" until women in the present genera-

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tion began to realize that every woman is degraded by what degrades her sisters, and that every man is degraded by what lowers and defiles "essential womanhood." As women approach freedom they invariably apply themselves to these world-old moral problems. No sensible suffragist maintains that women's suffrage would in itself solve them, but it would be a great step towards solution and healing, by putting into the hands of the womanhood of the land the power to deal with evils which sap the root of all that is most sacred in the relations between men and women.

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LUCY STONE BLACKWELL.

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WOMAN MILITANT AND HER VICTORIES AS A CRUSADER

By LUCY STONE (Mrs. Lucy Stone Blackwell)

Author of "The Progress of Fifty Years," Etc; Leader of the Original Movement for Woman Suffrage

THE commencement of the last fifty years is about the beginning of that great change and improvement in the condition of women which exceeds all the gains of hundreds of years before.

Four years in advance of the last fifty, in 1833, Oberlin College, in Ohio, was founded. Its charter declared its grand object, "To give the most useful education at the least expense of health, time and money, and to extend the benefits of such education to both sexes and to all classes; and the elevation of the female character by bringing within the reach of the misjudged and neglected sex all the instructive privileges which have hitherto unreasonably distinguished the leading sex from theirs." These were the words of Father Shippen, which, if not heard in form, were heard in fact as widely as the world. The opening of Oberlin to women marked an epoch. In all outward circumstances this beginning was like the coming of the Babe of Bethlehem—in utter poverty. Its first hall was of rough slabs with the bark on still. Other departments corresponded. But a new Messiah had come.

> Get but a truth once uttered, and 'tis like
> A star new born that drops into its place;
> And which, once circling in its placid round,
> Not all the tumult of the earth can shake.

Henceforth the leaves of the tree of knowledge were for women, and for the healing of the nations. About this time Mary Lyon began a movement to establish Mt. Holyoke Seminary. Amherst College was near by. Its students were educated to be missionaries. They must have educated wives. It was tacitly understood and openly asserted that Mt. Holyoke Seminary was to meet this demand. But, whatever the reason, the idea was born that

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women could and should be educated. It lifted a mountain load from women. It shattered the idea, everywhere pervasive as the atmosphere, that women were incapable of education, and would be less womanly, less desirable in every way, if they had it. However much it may have been resented, women accepted the idea of their intellectual inequality. I asked my brother: "Can girls learn Greek?"

HOW ABOLITIONISTS DREADED THE WOMAN MILITANT

THE anti-slavery cause had come to break stronger fetters than those that held the slave. The idea of equal rights was in the air. The wail of the slave, his clanking fetters, his utter need, appealed to everybody. Women heard. Angelina and Sarah Grimke and Abby Kelly went out to speak for the slaves. Such a thing had never been heard of. An earthquake shock could hardly have startled the community more. Some of the abolitionists forgot the slave in their efforts to silence the women. The Anti-Slavery Society rent itself in twain over the subject. The Church was moved to its very foundation in opposition. The Association of Congregational Churches issued a "Pastoral Letter" against the public speaking of women. The press, many-tongued, surpassed itself in reproaches upon these women who had so far departed from their sphere as to speak in public. But, with anointed lips and a consecration which put even life itself at stake, these peerless women pursued the even tenor of their way, saying to their opponents only: "Woe is me if I preach not this gospel of freedom for the slave." Over all came the melody of Whittier's:

> "When woman's heart is breaking
> Shall woman's voice be hushed?"

ABBY KELLY AS A CRUSADER

I THINK, with never-ending gratitude, that the young women of today do not and can never know at what price their right to free speech and to speak at all in public has been earned. Abby Kelly once entered a church only to find herself the subject of the sermon, which was preached from the text: "This Jezebel is come among us also." They jeered at her as she went along the street.

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They threw stones at her. They pelted her with bad eggs as she stood on the platform. Some of the advocates of the very cause for which she endured all this were ready to drive her from the field. Mr. Garrison and Wendell Phillips stood by her. But so great was the opposition that one faction of the abolitionists left and formed a new organization, after a vain effort to put Abby Kelly off from the committee to which she had been nominated.

The right to education and to free speech having been gained for woman, in the long run every other good thing was sure to be obtained.

Half a century ago women were at an infinite disadvantage in regard to their occupations. The idea that their sphere was at home, and only at home, was like a band of steel on society. But the spinning-wheel and the loom, which had given employment to women, had been superseded by machinery, and something else had to take their places. The taking care of the house and children, and the family sewing, and teaching the little summer school at a dollar per week, could not supply the needs nor fill the aspirations of women. But every departure from these conceded things was met with the cry, "You want to get out of your sphere;" or, "To take women out of their sphere;" and that was to fly in the face of Providence, to unsex yourself—in short, to be monstrous women, women who, while they orated in public, wanted men to rock the cradle and wash the dishes. We pleaded that whatever was fit to be done at all might with propriety be done by anybody who did it well; that the tools belonged to those who could use them; that the possession of a power presupposed a right to its use.

HOW "WHOLESOME DISCONTENT" WAS ROUSED IN WOMEN

THIS was urged from city to city, from state to state. Women were encouraged to try new occupations. We endeavored to create that wholesome discontent in women that would compel them to reach out after far better things. But every new step was a trial and a conflict. Men printers left when women took the type. They formed unions and pledged themselves not to work for men who employed women. But these tools belonged

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to women, and today a great army of women are printers unquestioned. When Harriet Hosmer found within herself the artist soul, and sought by the study of anatomy to prepare herself for her work, she was repelled as out of her sphere, and indelicate, and not a medical college in all New England or in the Middle States would admit her. She persevered, aided by her father's wealth and influence. Dr. McDowell, the dean of the medical college in St. Louis, admitted her. The field of art is now open to women, but as late as the time when models for the statue of Charles Sumner were made, although that of Annie Whitney, in the judgment of the committee, took precedence of all the rest, they refused to award her the contract for the statue when they knew that the model was the work of a woman. But her beautiful Samuel Adams and Lief Ericsson, and the fine handiwork of other artists, are argument and proof that the field of art belongs to women.

When Mrs. Tyndall, of Philadelphia, assumed her husband's business after his death, importing chinaware, sending her ships to China, enlarging her warehouses and increasing her business, the fact was quoted as a wonder. When Mrs. Young, of Lowell, Mass., opened a shoe-store in Lowell, though she sold only shoes for women and children, people peered curiously in to see how she looked. Today the whole field of trade is open to woman.

When Elizabeth Blackwell studied medicine and put up her sign in New York, she was regarded as fair game, and was called a "she doctor." The college that had admitted her closed its doors afterward against other women, and supposed they were shut out forever. But Dr. Blackwell was a woman of fine intellect, of great personal worth and a level head. How good it was that such a woman was the first doctor! She was well equipped by study at home and abroad, and prepared to contend with prejudice and every opposing thing. Dr. Zakrzewska was with her, and Dr. Emily Blackwell soon joined them. At a price the younger women doctors do not know, the way was opened for women physicians.

The first woman minister, Antoinette Brown, had to meet ridicule and opposition that can hardly be conceived

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today. Now there are women ministers, east and west, all over the country.

WHEN WOMEN WERE NOT "PERSONS" IN MASSACHUSETTS

IN MASSACHUSETTS, where properly qualified "persons" were allowed to practice law, the Supreme Court decided that a woman was not a "person," and a special act of the legislature had to be passed before Miss Lelia Robinson could be admitted to the bar. But today women are lawyers.

Fifty years ago the legal injustice imposed upon women was appalling. Wives, widows and mothers seemed to have been hunted out by the law on purpose to see in how many ways they could be wronged and made helpless. A wife by her marriage lost all right to any personal property she might have. The income of her land went to her husband, so that she was made absolutely penniless. If a woman earned a dollar by scrubbing, her husband had a right to take the dollar and go and get drunk with it and beat her afterwards. It was his dollar. If a woman wrote a book the copyright of the same belonged to her husband and not to her. The law counted out in many states how many cups and saucers, spoons and knives and chairs a widow might have when her husband died. I have seen many a widow who took the cups she had bought before she was married and bought them again after her husband died, so as to have them legally. The law gave no right to a married woman to any legal existence at all. Her legal existence was suspended during marriage. She could neither sue nor be sued. If she had a child born alive the law gave her husband the use of all her real estate as long as he should live, and called it by the pleasant name of "the estate by courtesy." When the husband died the law gave the widow the use of one-third of the real estate belonging to him, and it was called the "widow's encumbrance." While the law dealt thus with her in regard to her property, it dealt still more hardly with her in regard to her children. No married mother could have any right to her child, and in most of the states of the Union that is the law today. But the laws in regard to the personal and property rights of women have been greatly changed and

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improved, and we are very grateful to the men who have done it. * * *

EVOLUTION AFTER REVOLUTION

THE last half century has gained for women the right to the highest education and entrance to all professions and occupations, or nearly all. As a result we have women's clubs, the Woman's Congress, women's educational and industrial unions, the moral education societies, the Woman's Relief Corps, police matrons, the Woman's Christian Temperance Union, colleges for women, and co-educational colleges and the Harvard Annex, medical schools and medical societies open to women, women's hospitals, women in the pulpit, women as a power in the press, authors, women artists, women's beneficent societies and Helping Hand societies, women school supervisors and factory inspectors and prison inspectors, women on state boards of charity, the International Council of Women and the Woman's National Council. And not one of these things was allowed women fifty years ago, except the opening at Oberlin. By what toil and fatigue and patience and strife and the beautiful law of growth has all this been wrought? These things have not come of themselves. They could not have occurred except as the great movement for women has brought them out and about. They are part of the eternal order, and they have come to stay. Now all we need is to continue to speak the truth fearlessly, and we shall add to our number those who will turn the scale to the side of equal and full justice in all things.

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HOW AMERICAN MILITANCY INSPIRED ENGLISHWOMEN

(EDITORIAL NOTES)

AS THE original "Woman's Movement" of the Nineteenth century in England was inaugurated and led by Mrs. John Stuart Mill, wife of the celebrated economist, we have her own testimony that her inspiration

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was received direct from the United States. The first Woman Suffrage societies of England took their form from the American. They increased greatly in numbers during the Nineteenth century. There were many eloquent women among them able to use language not less forcible than that of Mrs. Mill herself. Mrs. Millicent Garrett Fawcett, LL. D., is now the type of the dignity on which they insisted. As President of the British National Union of Woman Suffrage societies she illustrated dignity in public life in 1907 when she appealed to the Prime Minister to be allowed to plead the cause of Woman Suffrage at the bar of the House. Sir Henry Campbell Bannerman refused to grant the request on the ground that there was no precedent for it. Doctor Fawcett showed that in 1688, Anne Fitz Harris had been allowed to plead at the bar of the Commons, but in spite of this and other precedents, the petition was still refused. Defeated at this point, the British Woman Suffragists, who value dignity, resumed operations by continuing to appeal to the British public at large. Not so the "Suffragettes," however. They set sentinels around the Houses of Parliament and other public buildings, so that when cabinet officers appeared, they might capture and hold them until their ability to "listen to reason" could be thoroughly tested. The results between 1905 and 1910, greatly astonished the British public at first, but were subsequently much enjoyed by many.

THE SUFFRAGETTES AS CRUSADERS

In her interesting work, "The Suffragette, the History of the Women's Militant Suffrage Movement, 1905-1910," Miss E. Sylvia Pankhurst gives a detailed account of the attempts of cabinet officers and other eminent men to elude the crusaders. During September, 1907, Mr. Asquith and Mr. Herbert Gladstone were traced to the golf grounds at Littlestone on Sea by a Suffragette delegation of three. As Mr. Asquith was leaving the club house, Miss Elsie Hovey "made a dash towards to him."

"He tried to run back into the house," Miss Pankhurst writes, "but was caught just as he reached the topmost step. As soon as he felt the girl's touch on his arm, he

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cried out, 'I shall have you locked up,' but she replied, 'I don't care what you do, Mr. Asquith.' As Jessie and Vera also appeared, he called for help, and Mr. Herbert Gladstone came to his aid. The two men then tried to push the three girls down the steps, but this was not easily accomplished. As Jessie said, 'there were blows received from both parties and plenty of jostling. Mr. Gladstone fought like a prize-fighter and struck out right and left. The Suffragettes have often been called hooligans, but the two cabinet members certainly showed that they could be hooligans when no one was looking.' "

When two other men arrived, "the girls were all knocked down in a heap." The two cabinet ministers then "made good their escape," and it is added that Mr. Gladstone motored to the police station and arranged with the authorities for a body of constables to guard his residence.

Mrs. Emmeline Pankhurst was prominent as a non-militant suffragist during the lifetime of her husband, Doctor Richard Marsden Pankhurst, founder of the Woman Suffrage Committee of Manchester. During this period she held several public offices. It was only after her husband's death that Mrs. Pankhurst became a militant leader. She had almost withdrawn from public life, when her interest was revived by the activities of her daughters, the Misses Sylvia and Christabel Pankhurst, the beginning of whose militancy Miss Sylvia dates from 1905 in connection with the agitation which was begun by the Woman's Social and Political Union and continued by various other organizations.

Their methods soon developed what has been called "the commission of martyrdom." Crusading in the United States had evolved the use of the hatchet as a means of emphasizing the need of reform. Its success depended on the frequency with which the crusader secured arrest and consequent publicity for "the cause." Whether or not they had their direct inspiration from Mrs. Carrie Nation, the militant women of the "Suffragette" movement began to secure arrest at a time when the Liberal leaders of Great Britain were attacking survivals of feudal oppression. When members of the Woman's Social and Political

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Union announced a determined purpose of leading the attack on feudal oppression as it affects women, no attention was paid to it until they adopted the militant method of compelling attention. As defined by Mrs. Pankhurst, this method is, "Use no violence! Offer yourselves to the violence of others!" Between 1905 and 1912, they compelled the world's attention by "submitting to arrest" in ways which often revealed elements of striking novelty. The London papers developed American sensational habits in headlining the reports of their martyrdom while in prison.

THE MILITANT SUFFRAGETTE

When they declined to acknowledge the right of the British government to compel them to put on jail clothing, prison matrons and "wardresses," resorting to force, raised new questions of great public interest. Thus a "wardress" alleged that she was severely bitten by a suffragette whom she was attempting to undress. Miss Pankhurst shows that the wound alleged to be the result of a bite, was really self-inflicted. In attempting to overpower and strip her prisoner, the "wardress" scratched herself severely on a pin. The Misses Pankhurst, Mrs. Pankhurst, Mrs. Lawrence, Mrs. Drummond, Lady Constance Lytton and many others became martyrs in the cause of militancy between 1905 and 1912. The famous "hunger strike" during which imprisoned suffragettes, refusing to eat jail food, were fed forcibly through tubes, occupied the attention of Parliament until it resulted in a triumph for the martyrs. The authorities, however, continued to arrest them on charges of breaking windows and rioting. In October, 1908, after a demonstration intended to show the triumph of "spiritual force against physical," Mrs. Drummond, Miss Christabel Pankhurst, Mrs. Pankhurst and others were arraigned for "inciting riot and violence" by "rushing" and other alleged methods, said to be prohibited by English law. On that occasion, Mrs. Pankhurst addressed the magistrate, defining the militant movement as it appeals to posterity. The extracts from this speech, which follow, are perhaps the strongest

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vindication of the British Woman Militant extant in Twentieth century history.

MRS. PANKHURST'S DEFENSE OF MILITANCY

(From her speech in the Police Court in October, 1908, refusing to give bond to "Keep the Peace")

SINCE my girlhood, during a period of about thirty years, I have belonged to organizations to secure for women that political power which I have felt essential to bringing about those reforms which women need. We have tried to be what you call "womanly." We have tried to use "feminine influence," and we have seen that it is of no use. Men who have been impatient have invariably got reforms.

I have seen that men are encouraged by law to take advantage of the helplessness of women. Many women have thought as I have. For many, many years, they have tried by that influence of which we have so often been reminded, to alter these laws. But they have found that such influence counts for nothing. When we went to the House of Commons, we used to be told, when we were persistent, that Members of Parliament were not responsible to women; they were responsible only to voters and that their time was too fully occupied to reform those laws, although they agreed that they needed reforming.

We women have presented larger petitions in support of our enfranchisement than were ever presented for any other reform. We have succeeded in holding greater public meetings than men have ever held for any reform. We have done this in spite of the difficulty which women have in throwing off their natural diffidence and that desire to escape publicity which we have inherited from generations of our foremothers. We have broken through that. We have faced hostile mobs at street corners, because we were told that we could not have that representation for our taxes which men have won unless we converted the whole of the country to our side. Because we have done this, we have been misrepresented. We have been ridiculed. We have had contempt poured upon us. The ignorant mob has been incited to offer us violence which we have faced unarmed and unprotected by the safeguards which Cabinet Ministers have.

I am here to take upon myself now, Sir, as I wish the Prosecution had put upon me, the full responsibility for this agitation in its present phase. I wish to address you as a woman who has performed the duties of a woman and, in addition, has performed the duties which ordinary men have to perform, by earning a living for her children and educating them.

I wish to make you realize the point of honor that if you decide,—as I hope you will not decide,—to bind us over, that we shall not sign any undertaking, as the Member of Parliament did

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who was before you yesterday. Perhaps his reason for signing that undertaking may have been that the Prime Minister had given some assurance to the people he claimed to represent that something should be done for them. We have had no such assurance. So, Sir, if you decide against us today, to prison we must go, because we feel that we should be going back to the hopeless condition this movement was in three years ago if we consented to be bound over to keep the peace which we have never broken. If you decide to bind us over, although the Government have admitted that we are political offenders, we shall be treated as pickpockets and drunkards. I want you, if you can, as a man, to realize what that means to women like us. We are driven to do this. We are determined to go on with this agitation, because we feel in honor bound. Just as it was with our forefathers, it is our duty to make this world a better place for women than it is today. * * *

Lastly, I want to draw your attention to the self-restraint which was shown by our followers on the night of the 13th, after we had been arrested. It only shows that our influence over them is very great, because I think if they had yielded to their natural impulses, there might have been a breach of the peace. They were very indignant, but our words have always been: "Be patient; exercise self-restraint; show our so-called superiors that the criticism of women being hysterical is not true; use no violence; offer yourselves to the violence of others. We are going to win." Our women have taken that advice. If we are in prison they will continue to take that advice. Well, Sir, that is all I have to say to you. We are here, not because we are law-breakers. We are here in our efforts to become law-makers.

SUFFRAGETTES AT THE OLD BAILEY

MRS. PANKHURST maintained this attitude after the great militant demonstration of 1912, when the cable reported that many plateglass windows in London, were broken by hammers wielded by Suffragettes. Although no one supposed that Mrs. Pankhurst had resorted to window-breaking in person and though the government made no attempt to hold her responsible for advising any single "overt act" of violence, she was tried and on May 22, sentenced to nine months imprisonment at the Old Bailey Sessions. Mr. and Mrs. Pethick Lawrence, editors of "Votes for Women," were sentenced with her on the general charge of "conspiracy to incite malicious damage to property." On receiving the sentence, the cable reported that Mrs. Lawrence said, with both hands raised as if in prayer: "May God defend us, for our cause is just."

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WOMAN'S EFFICIENCY AS A PUBLIC MANAGER*

By ALIDA B. HAZARD (Mrs. Barclay Hazard)

Vice-President of the Woman's Municipal League of the city of New York; Author of "How Women Can Best Serve the State," Etc.

THE Twentieth century opened with government by party the almost universal rule in all civilized countries, Russia alone excepted. Even the Kaiser, reigning by right Divine, does not venture on pushing any very important measure unless he is sure of the preponderance of the Reichstag. Naturally, in a republic, the strength of party government has "grown with our growth and strengthened with our strength." Our parties have grown from the smallest of beginnings to the most formidable of organizations. No longer does the voter on election day cast his vote for an elector who, exercising his own best judgment, shall choose a President for him, but for an elector who casts his vote for the man whom the party he represents has already chosen. Theoretically, nothing could be better than party government, especially where the parties are pretty equally divided. The "Ins" are to be kept in the path of virtue by the "Outs," who in their turn will endeavor to so shape their policies as to insure for themselves recognition and return to power from the people. Unfortunately, human nature being what it is, this theory has not worked out in practice, and many a party politician will welcome a national misfortune, provided it bring obloquy to the other side. Nor is this a new development. Macaulay, in his Lay of Horatius, makes the appeal for the old days (old even in those days of fable), "When none were for a party and all were for the State." It is evident, therefore, that we must accept partisanship, political trickery and office seeking as necessary evils inseparable from modern con-

*From "How Women Can Best Serve the State," by permission of Mrs. Hazard and of the New York State Association Opposed to Woman Suffrage.

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ditions, and the question then arises, What can be done to palliate the situation?

SUCCESS OF WOMEN AS VOLUNTEERS IN PUBLIC SERVICE

To our minds the solution has been found by the entrance of women into public life. Standing in an absolutely independent position, freed from all party affiliations, untrammeled by any political obligations, the intelligent, self-sacrificing women of today are serving the State (though many of them hardly realize it) as a third party whose disinterestedness none can doubt. To do men justice, they have welcomed the new element. Governors have gladly appointed women to positions on boards of education, of charities and corrections, and on sanitary commissions. "It is such a relief," said one Governor lately, "to be able to pick out the best worker in that particular line and know that one is neither giving offense or raising false hopes by so doing." The advantage of complete political independence enjoyed by women so appointed, cannot possibly be overestimated. * * *

Organization being the order of the day, the majority of women do their share of public service through an organization, rather than by individual effort. In organization, the same principle of power through independence holds good. A "Good Government" club or a "Civic Betterment" club composed of women, exercises its influence for good because it expresses in its highest terms the best public opinion—that is, public opinion divorced from political or party questions. It is for this reason that such clubs command respect and secure respectful hearings. When, for instance, the Woman's Municipal League of New York City goes to the Mayor and says: "Never in our memory have the streets been so dirty," the Mayor cannot reply: "Well, you are a Tammany organization; why don't you see your friend Murphy?" Nor can he allege: "As Republicans, it is evident you are determined to find fault with everything a Democratic administration may do." On the contrary, he is obliged to take it as a disinterested protest and act accordingly, and that, I am happy to say, was just what he did do! This co-operation of organ-

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ized women in public life is still so new that it is no wonder that the pioneers make some mistakes. The only matter of surprise is that they do not make more.

HOW UNPAID PUBLIC SERVANTS MANAGE OFFICEHOLDERS

FORTUNATELY, the conservative women connected with such movements realize that what is at stake is not so much present measures as the whole status of women as public servants. Feeling this, they advocate a caution which frequently irritates their more strenuous sisters. For example, recently (so very recently that the city shall be nameless) a Good Government club, after much agitation, secured the appointment of four police matrons, such appointments being made after the usual municipal politics manner. Ere long, complaints came in; and a few weeks ago a committee from the club found itself waiting on the Police Commissioner and relating its grievances. One matron, it was alleged, was rarely sober; another had been known to purloin trifles from helpless prisoners. The third had a violent and ungoverned temper, while the fourth was just plainly incompetent. The Police Commissioner listened quietly, and then said: "I have no doubt, ladies, that what you tell me is exactly so, but you see these women are all appointed by 'Big Dick Smith,' and we can't offend him; but," he added, brightening up, "if you will press the matter, agitate it in the newspapers, I will discharge the women on account of pressure from your organization. I will even go farther. I will appoint any four women your club suggests." Delighted, the committee hurried back to the Board of Directors to report, and found themselves confronted with this situation. The club would certainly agitate and do all it could to bring about the discharge of undesirable city employes, but recommend others it could not, one of its cardinal policies being, "Measures, not men." Some of the most active and enthusiastic workers deeply lamented this attitude, which they felt deprived the club of an opportunity to do an excellent and greatly needed piece of work. That it was a wise stand, however, who can doubt, who realizes

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that only in that way can absolute independence be maintained. * * *

HOW TO GET DIRECT RESULTS IN POLITICS

I FIND among my more radical friends an objection to our method of work, which for some unknown reason they term indirect. "Yes," they say, "you have done a great deal and you have got all you want from Congress and the Legislature, but these indirect ways are so undignified—how much better to have direct influence." My answer to that is: "If we are anything we are direct; if we stand for anything in public life, it is for direct methods and straightforward action—it is the men who need the lobby, not we. It is the men who, because they belong to this party, must placate some men on the other side, not we. It is the men who go to their party leader and through him get at the committee they wish to influence, not we. We go straight to the Governor, Attorney-General, or Chairman of Committee, as circumstances require. We have no favors to give and none to ask. We make a plain statement of our case, backed up by as carefully arranged evidence as we know how to prepare. We answer the questions asked us and take our leave. If there is anything indirect in this procedure it lies beyond my powers of discernment.

As I pause in my writing at this point, it occurs to me in what a different spirit I have put what I had to say than would have been the case twenty-five years ago. Then, I should have thought it necessary to begin my paper with an elaborate defense of the propriety of woman appearing in public life at all. I should have felt it imperative to express a belief that it would not unfit them for their domestic duties. Now, I have taken it as a matter of course that we all agree that bridge, lectures, theaters, or even prayer meetings, are more likely to distract a woman from her home pursuits than the arduous path of public service. For public work is hard work. Those who follow it must be content to receive "more kicks than hapence." It is a self-effacing work. We women who are in it are too busy with our work to talk about it. We have

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among us women who are capable of drawing up a brief for the Attorney-General, or an abstract of evidence for the Governor, but we have very few speakers and no agitators. Only women who love the work for its own sake will ever be tempted into our ranks.

WOMEN OF THE FUTURE AND "POWER THROUGH INDEPENDENCE"

Yes! the position of woman has changed much in the last quarter of a century. She has now every legal right necessary for her protection, and, crowning mercy, she has acquired them without being called upon to lay down her independence! I often think of a meeting I once attended in California, where some of our strenuous sisters were demanding what they chose to call "rights." At the close I was asked to make a few remarks. In reply, I gave a brief digest of the laws of California concerning women. There was a dead pause after I had finished speaking, which was suddenly broken by a shrewd old woman from southern Missouri, who drawled out with the true "bushwhacker" intonation: "Wal, gals! I reckon your quarrel is with the Lord and not with the law!"

And now in closing I want to say a few words to young women especially—to those young women who are today coming forward to take up the task that we older workers must ere long lay down. Do not be beguiled by any specious arguments about the so-called equality of women into forgetting your true position. Do not let yourself be imposed upon by change masquerading as progress. Above all, I earnestly beseech you let no hope of personal gain, no restless ambition to play a part in factional public life, induce you to surrender the all-powerful, absolutely unique position we pioneers have secured for you. Let your watchword be "Power through Independence"—that is our last word to you from the conservative women represented by our organization.

Alida B. Hazard (Mrs Barclay Hazard

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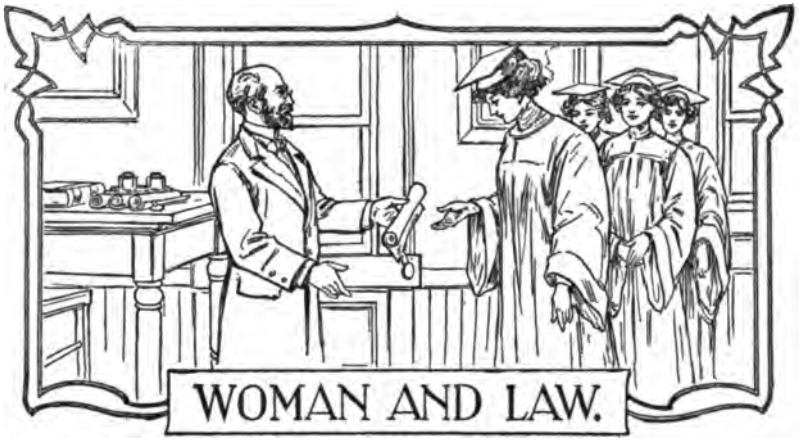

THE COURSE OF LAW THROUGH FORTY CENTURIES

The Ideals of Law
The Primitive Ideal of Hammurabi
The Oldest Complete Code of Law
Compulsion in Military and Social Service
Woman under Law in Asia
Alfred the Great and His Laws
Evolution of the Ideal of Liberation through Law
William Penn's Definition of Law
The American Theory of Law Protecting Personal Rights
The Golden Rule as an Ideal of Law
Woman and Law in the United States
Changes in European Law Affecting Woman
Law in the Nineteenth and Twentieth Centuries
American State Laws and the Property Rights of Women
Education of Women in the Principles of Law

RELATIONS OF LAW TO WOMAN'S FREEDOM FOR EXPRESSING THE BEST IN PERSONALITY

LAW AS IT PROTECTS THE RIGHTS OF WOMEN

(EDITORIAL SUMMARY)

IN DECEMBER, 1901, a party of scientists employed by the French government to explore the ruins of cities which once belonged to the ancient Babylonian empire, were digging under the ruins of the acropolis of Susa. They uncovered the fragment of a stone pillar, covered with writing in the cuneiform or arrowhead character. On deciphering a few sentences, they were so filled with the enthusiasm of a great discovery that they went on digging until before

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the close of the succeeding January, they had found the three fragments completing the pillar. This was the famous "Hammurabi Stone," the discovery of which made the De Morgan expedition sure of being remembered as long as the oldest records of the world's history are studied.

The significance of the Hammurabi Stone for us in this connection is that it had engraved upon it a complete code of laws, dating "about 2,250 years before Christ." Hammurabi, "who is identified by most Assyriologists with the Amraphel of Genesis, XIV, 1," declares in his preface to his code that as the king of an everlasting kingdom whose foundations he thought as "firm as heaven and earth," it was his purpose to establish laws which would "cause justice to prevail in the land, destroy the wicked and the evil, prevent the strong from oppressing the weak, enlighten the land and further the welfare of the people." (Harper's translation.)

THE OLDEST CODE OF LAW

THIS is the oldest text of any code of laws in existence. If in India, China or elsewhere, we might find revisions from codes claiming a still greater antiquity, this text, engraved imperishably on black "diorite" more than four thousand years ago, carries us as far as imagination needs reach toward the "beginning of time" in history. Noting this, we may be surprised to find how near our own highest "ideals of law" is that professed by Hammurabi, "the Sun of Babylon who caused light to go forth over the lands of Sumer and of Akkad," as he says himself, among similar compliments to his own majesty, which he no doubt intended to deserve. Whether he did deserve them or not, his "ideal of law" is almost identical with that we are accustomed to have defined in presidential messages, in addresses to our bar associations and in papers read before our civic leagues and social service clubs. It is modern enough to serve now as a definition of the professed purposes of law, as defined in justification for multiplying penalties in its enforcement. It may be repeated in one way in the charge of the judge of a criminal court, trying a murder case, and in another in a majority of opinion of the United States Supreme Court, but whatever changes we may make in language, we make or profess to make laws only to "cause justice to prevail in the land, to prevent the strong oppressing the weak, to enlighten the land and to further the welfare of the people."

The code of Alfred the Great in Anglo-Saxon has for America

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an importance as great as that of Hammurabi for the history of civilization in general. Its ideals are practically as modern as our own. It is the first connected outline of the law we inherit from "our Anglo-Saxon ancestors" and the "Gothic tribes" of Europe. It is often so close to the Code of Hammurabi that it seems there might have been collaboration between the great Saxon and Babylonian code-makers. So there was in one sense, for the laws of Alfred often changed Saxon traditions out of respect for the Hebrew "Books of the Law," less ancient in the form in which we now have them than the Code of Hammurabi, but as closely connected with it in sympathy and by tradition through race-kinship, as are the laws of Canada and the United States.

IDEALS OF LAW, ANCIENT AND MODERN

IN DEFINING our modern ideal of law, we omit a definition which Hammurabi thought of the first importance. When we hear or compose addresses supporting reforms and new legislation intended to "enlighten the land and further the welfare of the people," we do not now connect this in our expressed logic with Hammurabi's purpose of using his black diorite pillars, set up in the market place, to announce his determination to destroy the wicked and the evil. If any one who reads this, wishes to become so learned in the original meaning of law as to study it from the language of Hammurabi himself, she will be certain to learn at least one word beyond all likelihood of forgetting it. In establishing justice, Hammurabi leans over towards us in modern times, repeating "the law of the survival of the fittest." Wherever he finds the "unfittest," he goes on repeating over and over: "id-da-ak,"—"he dieth," or "let him or let her die," either by being hanged, drowned, impaled or some other one of many methods by law provided for getting rid of the "unfit."

In these oldest laws, there is no chivalry. The only suggestion of it is by omission. The punishment of impalement is not defined as specially suited for the women of Hammurabi's empire. It is said that "if a man break another man's bone, they shall break his bone." It is not said that anything of the kind shall be done to a woman. Certain penalties are provided for men, as if they were a matter of course, and it is taken to be a matter of course that men will deserve them, up to the severest of being impaled alive. In the same way, it is assumed that women will deserve to be "thrown into the water." Thus it is said that if a woman who is not a careful mistress of her house, "gads about," and "belittles her husband," they "shall throw her into the

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water." This may refer to the discipline of "ducking" which was supposed even in our own Colonial times to be peculiarly suited to women, as the stocks and the whipping post were thought to be for men during the same period. Undoubtedly, however, it was often the purpose of this method of punishing women under Hammurabi's code to drown them. The only suggestion of chivalrous discrimination in the code must be assumed from the frequency of the milder method of inflicting the punishment of death on women.

HOW WOMEN WERE REGULATED BY THE "HAMMURABI STONE"

It was provided that a woman merchant might sell real estate and give a valid title. As usually in our own laws of the Nineteenth century and in modern law generally, the unmarried woman is sometimes assumed to be able to take care of herself against the frauds of men, with a responsibility for doing so which appears in the protection given the buyer of her property. The "old maids" and "bachelor girls" of Babylonia were usually "social workers" in the temples presided over by their favorite goddess. If thus devoted to single life, they could inherit real estate and sell it, with no chance of recovering it for themselves or for the family. Otherwise, a woman's real estate was so entailed that any one who bought it from her, bought a lawsuit, her lawful next-of-kin having the right of recovery after her death. The family was legislated for as a whole, with the married woman protected and also penalized by laws intended to support the family as the unit of the social and political system. Married women, however, had a recognized claim to a separate estate, depending somewhat on good behavior under divorce laws, which both for men and women, were as close to "free divorce" as those of some American States at the beginning of the Twentieth century. If a woman's husband was found going about, "greatly belittling her," she had a right to divorce him, as he did her if she was found "gadding about." If he was to blame, when she demanded a divorce, he was obliged to return her "marriage portion," as he was also if he divorced her through no fault of hers. It was also provided that if any man accused the wife of another man of misconduct which he could not prove (if he "pointed the finger" at her) he should be branded on the forehead. The penalty of death protected betrothed women against kidnaping such as was not unknown in the "high life" of Eighteenth century England.

On the whole, women were recognized as "responsible per-

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sons" in the eyes of the law, directly responsible in case they were not married, to the king's officers and subject to all penalties of law. The responsibility of a married woman to law, was to some extent imposed on her husband, as in nearly all other codes, ancient and modern. The law distinctly made the husband the "head of the family;" it treated wives and daughters as of less importance to the family and to the state than husbands and sons; it penalized women with no respect for the sex; it also penalized them specially for offenses they were supposed to be more likely to commit than men, but they had personal rights recognized as natural, regardless of sex, and some as special because of sex. Thus if a woman's husband were taken prisoner by the enemy and enslaved or otherwise kept long from home, she might consult her own convenience in divorcing him and remarrying. Slavery for men and women was taken for granted as a matter of course, with no rights existing for the conquered in war except the will of the conqueror. In law, based on the fundamental idea of domination, there was "little respect of persons" in providing rewards and punishments, except that privilege belonged to the ability of the fighting man and to the priest and priestess of the gods. As a priestess, woman might become privileged even above the warrior, but treated as a political unit, a person apart from the family and the state, she was at the mercy of "the General Welfare clause." Her only protection as a person when charged with interfering with the convenience of the king representing the "general welfare" of millions of others, was the thoughtfulness of Hammurabi in providing that the person who falsely accused another of any offense, should suffer the penalty in case of failure to convict on the evidence. The "false-witness" in a capital case, failing to convict, might be sentenced to death and immediately executed. As this shows that the enforcement of law was arbitrary, it presents at once the final question of the meaning of law.

THE "GENERAL WELFARE" AND COMPULSORY CO-OPERATION

If we compare this oldest code with any municipal, State or National code as it is this year, or as any one of us might wish to have it reformed for next year, we have at once the final question of the meaning of the "general welfare;" of justice, of enlightenment and of everything else in the high ideal of Hammurabi as it may be made higher if possible by personal amendment.

The "general welfare" if its requirements are interpreted by primitive instincts in any code, will be expressed through a

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demand first for military service, and the first privileges, subtracted by law from the rights of all for the advantage of the minority, will be used in organizing armies in which service is made either always or at times compulsory for all who can fight. This organization, or co-operative military service for defense or aggression, creates privilege, because men after being forced into this form of co-operation, represent as soon as they have arms in their hands, the final logic (*ultima ratio*) in deciding what the "general welfare" means. Hence, the single "lawgiver," claiming his title to decide the general welfare because of direct descent from the god Bel, was obliged to grant privilege to militancy, even when each single one of the men with arms in their hands was under "military discipline," subject to immediate death at the arbitrary pleasure of officers of "all ranks" above him. The necessary result of interpreting the "general welfare" through forced military co-operation was the creation of rank and of privilege based on rank, with freedom existing only as a privilege depending on rank.

Incident to this and comprehending everything else, was compulsion in co-operation for "social service" with the "general welfare" considered first and finally, not as reached through respect for the rights of each person, but as requiring the sacrifice of the rights of any and every single person, in any case where the assumed or apparent interests of the general welfare opposed the "ideal of social service" (in the case of Hammurabi's code, represented by Hammurabi's own opinion, subject to modification in general only by the willingness or unwillingness of his officers and officials to obey him).

As far as "the general welfare" is not sought through protecting the rights and the welfare of each person, including the weakest, the compulsion of any code operates through its penalties to enforce and to regulate general co-operation (1) in military service and (2) in compulsory social service, with education for military and social service made part of an enforced discipline, involving all ranks, with exemptions belonging only to the privileges of rank and not to any right of personal life, personal welfare or personal freedom of action, except as merely permitted under regulation.

In the history of all codes, men and women alike have been oppressed in this compulsory organization of all "society" for military and social service, with the greatest oppression logical under all such systems for those least able to resist it "in person." Hence, however, greatly men and women have oppressed men,

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resisting or thought to be capable of resistance, men and women of "all ranks" thus organized have brought the full weight of their organized power to bear on those least able to resist it,—that is, especially on women "of no rank." This is oppression by "society" itself or social oppression. Under a system which gives women of rank privileges amounting to worship, men of no rank are defenseless except as each may defend himself by power of escape, while women, usually with little or no power of escape, may be sacrificed arbitrarily to what is supposed to be the general welfare, unless they are protected by rank and privilege.

LAW AND LIBERATION

How then, if this is history under Hammurabi's ideal from the Twenty-third century, B. C., to the Twentieth century, A. D., could Chief Justice Mansfield say in Eighteenth century England that "to be free is to live under a government of law?"

The answer is in Law, expressing not instinct but Reason. As in the Code of Alfred the Great, he expressed his own reason; as far as he defined the idea that every person born is born sacred, he began a new age in the slow development of the idea of law which supports "American civilizations." "The law" said John Pym in 1641, "is the boundary between the King's prerogative and the people's liberties." At his trial in 1670 for holding a "tumultuous assemblage," William Penn, the Quaker founder of Pennsylvania, said:

"No one Englishman is born slave to another. * * * If it be just and reasonable for men to do as they would be done by, then no sort of men should invade the liberties and properties of other men, because they would not be so served themselves."

As he speaks here, Penn is not arraigning "law-breakers" but law-makers as unjust and unreasonable. Being at the time on his own defense, as an alleged law-breaker, he defined the reason of law, very clearly under the "ideal of law" which in America was afterwards expressed in the assertion that the purpose of law is to restrain men from injuring one another and leave them otherwise free. As Penn found the reason of law in the Golden Rule, it has no other reason. If it be "just and reasonable" for men to do as they would be done by, then "no sort of men" (or women) should use the law-making and law-enforcing power to "invade the liberties and properties of other men"—or other women.

As far as we can realize this ideal of William Penn, we can

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escape the operations of the ideal of Hammurabi, as enforced from above downwards. As under all codes of that kind during four thousand years of their history, the weakest have had the least defense from law; as instead of protecting, it attacks them, women not protected by rank and privilege can appeal for protection only to "equal law"—to law in its enduring essence as it is said to be "throned in the bosom of God." As far as it protects the weakest person in every right which the strongest could claim or maintain, Law becomes divine and liberating, the expression of all that is most nearly divine in human personality. That is "the American ideal," and there is no other in the Twentieth century, A. D., except that of the Twenty-third century, B. C.

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LAW IN ITS RELATIONS TO WOMAN'S DUTIES AND OPPORTUNITIES

By NANETTE B. PAUL, LL.B.

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(From "How Women Influence Legislation;" Papers of the General Federation of Women's Clubs, by permission of the Author)

INCE the beginning of organized society, woman has exerted an influence upon its government, but that influence has been sporadic, and exercised generally through the affections. There have been great women rulers in perhaps every civilized state. Cleopatra, Elizabeth, Victoria and others come to mind. More often, however, woman has stood behind the throne and reigned as the sympathetic wife, the virtuous mother or the cruel and heartless mistress.

In Greece during that half-century of unexampled splendor when it gave to the world men never surpassed in science, poetry, art and in the administration of a democratic government, why do we hear nothing of the women? Because tradition and social convention rigidly excluded them from all participation in government and the ceremonies of religion. But in spite of rigorous custom, the genius of the woman-mind would not be entirely subdued. By the sacrifice of her virtue, the Greek woman could obtain the intellectual companionship she craved, and she often exerted a moral influence upon the greatest men. The name of Aspasia at Athens will be coupled forever with that of Pericles, not because of her beauty, for she was plain, but for her wisdom and indirect participation in the public affairs of that famous republic.

During the golden age of Rome, women had many rights but it is not related that they used them in the defense or in the upbuilding of the empire, perhaps, because a military organization never has appealed to the woman-nature. Later, however, when Justinian gathered

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the scattered laws of the empire into one coherent whole, Theodosia stood at his side, cheering and encouraging him, as well as rendering assistance in technical details. In the transition from the ancient to the modern ideals, from the monarchical to the democratical form of government, women as well as men have felt the stimulus toward a more general participation in public affairs. With the opening of doors into regions of history, literature, and art, women unconsciously peeped into the apartment of law and justice. Their curiosity was aroused and their ambition stimulated to explore. Their innate ideas of right soon caused them to see many things in the existing order to improve or to condemn. But neither their co-operation nor their criticism has been welcomed always by the party in power. They have learned, however, that never was there greater need of the ingenuity, adroitness and perseverance developed through long centuries of subservience, than at the present time in the effort to influence legislation.

We, as women, can rule no longer by the heart alone. We must add the influence of the head. If we enter and hold the mental and moral spheres occupied heretofore only by our brothers, we must learn to wage war with the same weapons. We have entered one field of endeavor after another with varying degrees of opposition. The domain of law and legislation is about the last into which we are to effect an entrance. It may prove the most difficult. We shall succeed only as we call into action all the training of the past centuries, with all the forces of our complex natures, carefully educated and wisely directed.

WOMAN AND THE SENSE OF JUSTICE

THE judicial attitude of mind is not wholly a masculine characteristic. Under favorable conditions and the necessity of development, it has responded to the feminine impulse. Indeed, this quality is rapidly growing as women dispassionately discuss public questions in our various societies. There is every reason to hope that we may have our Solomons in the near future.

We can point already with pride to a woman judge in

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Chicago, who not only gave satisfaction in the performance of the duties of her office, but who, by the esteem she inspired in the hearts of the people of her jurisdiction, paved the way for the election of other women to the same unusual position. I speak of Mrs. Katherine Waugh McCullough. Of course, it is understood that Mrs. McCullough was conversant with the law of her district before she was selected to administer it.

There is an adequate knowledge of the functions of law among women. Law may be, as some one has wisely said, only beneficence acting by rule; but gaining the truth of that statement, without knowledge of the rule, our attempts to benefit others are liable to be frustrated.

We no longer expect a young girl to assume control of a home and succeed in its management without some previous training; we do not put a pattern into the hands of our daughters and require them to make their gowns without some preliminary instructions; and yet we presume to enter the broad realm of law and legislation with no training, no study of the principles upon which our society rests, no comprehension of the far-reaching effects of premature legislation, and no understanding of the peculiar and delicate structure of our Federal Republic! We expect, in ignorance of all these fundamental facts, to accomplish by our untrained effort in a few years what the world may have been wrestling with for ages!

When a reform is contemplated, our first duty should be to discover where the remedy lies. May it be accomplished by the State or National law? The Federal Constitution has limited the powers of the National government, but there are cases when only a trained jurist can detect the line of demarcation. Certain it is, however, that all questions of a domestic nature are left to the individual States. Legislation governing marriage, divorce, hours of labor, care of children, etc., may be secured from the State; while the right of suffrage may be obtained by either National or State law. If uniform action in the States is desirable, we women may accomplish that, approximately at least, by planning such legislation in National meetings, and carrying it into execution in the particular

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State of our residence. But we must remember that in no department of the complex structure of human society is there greater need for prayerful, constant and efficient training than in this one of legislation.

WHY LAW SHOULD BE STUDIED

Do you realize that but yesterday law and religion were the reverse sides of the same shield; that even now the foundation stones of the structure of our civil law are the ten great commandments that have held humanity in thrall since the birth of civilization; that the laws of both States and Nation are but the attempt to apply those same commandments to new and perplexing conditions?

As we look at the various branches of the great law-tree, we are amazed at the variety of its manifestations; but as we follow them down to the huge trunk, we find a logical and natural development for every one. By such contemplation, we readily see that every alteration proposed in the existing laws must be considered in its relation to the whole; that lopping off one branch a little too much may promote an undesirable growth in another.

It is not to be implied that every woman should enter a law college and pursue the three years' course leading to a bachelor's degree before she sanctions a reform, the need of which is patent to the most casual observer. That is not possible. But it is desirable that each one of us manifest the same respect toward the law of our land that we show in our attitude toward other phases of social reform.

We could not think of attempting to modify the creed of the Presbyterian, Methodist, or other church, without first acquainting ourselves with the form of the creed as it stands, its historical development, the effect of such change upon its adherents, etc. Yet such action would affect the lives of but relatively few. When we demand alterations in our law, do we observe the same obviously necessary precautions, although such change may affect the entire population?

We can none of us ever hope to know the law in all its ramifications; no lawyer ever has or ever will. He

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does not hesitate to admit such to be the fact. But he knows the principles, how to apply them to a given case, where to look for precedents, etc. We must gain more knowledge of those principles, if we accomplish what we wish in the way of influencing legislation.

HOW WOMEN CAN LEARN THE PRINCIPLES OF LAW

You may ask how such knowledge may be acquired? Do you not study history, literature, art, sociology, economics, in fact, everything but law, in your clubs? You do not go to college for a special course in order to acquire some general information along these lines; why may you not accomplish something in the same way concerning the origin and growth of our common law? You enjoy the study of these other subjects without presuming to be a specialist; why should you not acquire a general knowledge of that science which transcends all others in its application to human affairs, without thereby expecting every woman to become her own lawyer?

There will be always room for teachers, practitioners and specialists in every department of science, however generally a knowledge of the principles upon which the science is based may be disseminated. It is also true that the more general the information regarding the foundation principles, the higher the standard of the specialist; the greater the responsibility required of him toward his clients and patrons. In order, however, to study the underlying principles of the legal science, there must be qualified leaders. Here as elsewhere the steps of the student must be wisely directed. These leaders must necessarily have had a college course or such practical training as will not have caused them to lose sight of principles in the technicalities of practice in office or court.

Many colleges are open to women, but not all, nor a sufficient number. It is one of our first duties to demand that the doors of every law college in the land be opened on equal terms, exacting equal work and granting equal recognition to all applicants, regardless of the style of clothes they may happen to wear. While this should be true of every professional institution, it is absolutely

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essential in those teaching law, and training for service in the affairs of government. Do you know that ninety per cent of the members of all our legislative assemblies are practicing attorneys, or men otherwise trained in the law? Woman is making her way into the law-making bodies slowly but surely, and her preparation should be similar.

LAW-STUDIES TO EDUCATE WOMEN AS LAW-MAKERS

THE study of the law is no longer something to contemplate as a distinguishing factor in a woman's life. It must be accepted soon as a matter of course. Urge your daughters to take the law course, now. The discipline it affords her will enable her to add the knowledge of literature, art, etc., by her own effort later, besides giving her a breadth of view, an insight into social and political conditions which no other line of study can furnish.

Millions of dollars are spent annually on education. Should not some part of that vast sum go toward institutions which will give our women balance, and preserve us from becoming top-heavy with culture? The criticism is already made that we are being educated away from our husbands and brothers. If such a danger exists, nothing will correct it more effectually than a general study of law.

One young girl sometimes doubted the wisdom of spending three years on a profession which she had no intention of practicing. But since her marriage she has realized its usefulness, for she remarked: "My husband brings home his cases and we go over them together. He is so pleased that I can understand them. Most women, you know, are so stupid about such things." So long as such mutual interests exist in the home, is an appeal to the divorce court probable?

Perhaps it would be wise to count the colleges in your State that invite women into the law department. It may surprise many that in our Capital City, the seat of the law-making body of our free Republic, but one educational institution in 1910 permitted women to enter the department of law, and that was the Howard University for colored youth. Is the colored woman more capable, or

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does she need more law, than her white sister? In order that we white women may prepare to practice in our courts, or to acquire some general information of business and other branches of the law, we are forced to maintain a separate institution. Such an anomalous situation is of course the result of deep-seated prejudice, and is not perhaps surprising, but that men are willing and eager to give their time to teaching in an institution founded for women, and directed by a woman Dean, and without compensation, surely points to the new order when women shall have equal advantages even in this field.

In the great State of Ohio at the close of the first decade of the Twentieth century, a woman could not act as a notary public, nor had she a place on State boards controlling the insane, imbecile and other unfortunate citizens, many of whom are women. In the near future women are to take their places naturally not only in law colleges, and on State boards, but in the courts, the legislatures, and on the bench, dispensing justice with a fine discrimination, and with perhaps a clearer insight into the needs of the individual than that of men. She will then have the right to exercise the symbol of a free citizen, the ballot, and her influence will be more effectual, because of her recognition as an equal factor in the social organization.

HOW AMERICAN WOMEN INFLUENCE LEGISLATION

HITHERTO, American women have influenced legislation by sending in petitions, wet, perhaps with the tears of our earnestness and enthusiasm; have buttonholed our congressmen at dinners and teas, pouring into their reluctant ears the facts or fancies of our crusades; have taken them out in automobiles to view our exhibits, etc. We have been always compelled to implore their interest and action as a favor. But when the intellect of women is trained in the same schools with her brothers, her judgment developed by the same tests, her social vision extended to the same horizon, her co-operation based upon equal privilege and equal knowledge, then will her influence be co-equal in the field of legislation. That such influence will be altruistic and broad in scope, con-

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sidering the welfare of the discouraged man, the helpless child and the fallen woman, there is no doubt. Whenever her hand has touched the legislative lever, it has turned toward the home; the sweat-shop, and the slums. * * *

The time for cajoling legislation is past. It will be accomplished hereafter by reason and clear understanding of the conditions calling for improvement. We, thousands of women trained for the work, banded together, may become an invincible power for straightening out the tangles in our legislative skein, or we may prove, without such preparation, the destructive force which will draw the tangle into a more hopeless snarl.

When Prussia, seeking to rise from the wreck of the Napoleonic invasion, asked the great Humboldt for aid in reorganizing the stricken kingdom, his reply was: "Whatever you would put in the State, you must first put into the schools." To which we would add, "and into the women's clubs."

Jenette B. Paul

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LAW IN ITS RELATION TO WOMAN'S PROTECTION IN BUSINESS*

By MARIA PURDY PECK (Mrs. W. L. Peck)
Author of "Law and Women," Etc.

LAW, said Burke, is beneficence acting by rule. As an abstract principle or theory human wisdom could hardly invent a more beautiful definition. In it is implied a system of ethics stripped of the barbarous element of might, purged of the discordant factors, cruelty, injustice, dishonesty and harshness, leaving only the harmonies so combined as to render it perfect. It is, possibly, what the law might be if men were angels and earth a paradise. But with the constantly increasing struggles of conflicting interests, in its application to the affairs and conduct of men, the beneficent quality of law is many times conspicuous only by its absence. So true is this that it has become an accepted rule, that in law there is nothing certain except expense.

HOW LAW TRAPS THE IGNORANT

How then to avoid becoming entangled in its treacherous meshes, how to invest securely and manage property, how to conduct the ordinary transactions pertaining to the concerns of every-day life without running the risk of disastrous loss, are some of the things worthy of the serious study of women in this age and generation, when fortunes large and small are rapidly falling into their hands either by inheritance or acquisition. It is the universal testimony of lawyers that ignorance is one of the most prolific sources of troubles that eventually find their way into the courts for adjustment.

At least it is a fact worthy of consideration that lawyers as a rule do not go to law, any more than doctors take their own medicine. However unsuccessful a lawyer may be in the practice of his profession, or whether he knows much or little of the great science, he has by the

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time he is admitted to the bar learned enough to avoid litigation in his own behalf. This want of knowledge on the part of the laity is not at all surprising, when it is understood that the law in all its various and multifarious ramifications is now contained in upward of twenty thousand bulky volumes of the common or unwritten law, and in this number is not included the works on statute or written law. And in all this mass of material the language used is so overburdened with verbiage and technical phraseology, often obscuring the meaning to such an extent as to baffle the understanding of those trained in the profession.

The occurrences are by no means rare when the most eminent jurists disagree as to the construction and application of the law in important cases. But even if the language were clear, concise and so comprehensive that those that run may read, the requisite amount of accurate knowledge to guard against business blunders that may prove expensive and troublesome, or the rule that establishes the rights of one individual without infringing upon those of others, is not to be found in any one of these books, or in any few. So that, practically, the wisdom concerning the laws and their operations that are a constant menace to those controlling large business interests, is inaccessible to the multitude, except as it is gained in that great democratic free school, experience, which numbers many sorrowing graduates.

If a lawyer may be considered fully educated and equipped for his work when he has mastered enough legal lore to know where to find the information that he is in quest of at the right time and moment, what can be expected of those without any special training? And in none of the affairs of life, affecting our material interests is the maxim that half knowledge is worse than ignorance so applicable as in law.

HOW TO WRITE A LAWFUL SIGNATURE

With the importance which is now accorded to women in the financial as well as the social world, an importance which establishes a distinct and separate individuality in the body politic from a business and legal standpoint, a most perplexing problem with regard to her signature has arisen. It can not then be

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repeated too often that the signature of a woman, whether plain, simple or complex, in all business and legal transactions, from the signing of a communication, a check, a deed or a mortgage to the signing of a will, should be written plainly and fully, and with nothing added to or taken from. The addition or omission of a single letter, the changing from full name to initials, or substituting the husband's, causes confusion and, in cases of real estate transfers, may work harm.

Women in business affairs may be divided into three classes: the over-credulous and improvident, the over-suspicious and miserly, with a small surplus or remnant of conservatives, with clear business heads and quick insight that render their judgment almost unerring, that may be called the saving grace.

Col. Mullberry Sellers is a typical American character, and flourishes more or less fully developed in all our communities. The number of schemes that are continually being hatched by these fertile financial geniuses for splendid gains on a small amount of invested capital would be amusing if they did not in so many instances draw hard earned dollars into the vortex of destruction.

The members of the second class have no confidence in money-making schemes of any kind, and are never caught in any of the delusive snares. They are afraid of real estate investments; banks they are morally certain are not safe, and the traditional stocking becomes the place of deposit for many of these cautious souls until some friend or acquaintance, in whom they have perfect confidence, is found, who will undertake the management of their savings, thus relieving them of further anxiety. Who can estimate the tears that have been shed, the bitter anguish that has been caused to thousands of confiding women after finding that their little savings have been swallowed up in hazardous speculations, or swept away by dishonest practices, leaving them absolutely without redress.

HOW INTELLIGENT WOMEN USE LAW FOR SELF-PROTECTION

THE members of the third or remnant class, however, conduct their business on the same business principles that successful men do. They are not afraid of banks, because they know that their soundness or unsound-

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ness depends upon the business capacity of the men who manage them. Before investing in stocks or making large deposits in any one of them, they will investigate its condition, its resources, its management, and then, when a panic is threatened, will not precipitate it by withdrawing their deposits. They know that there is no more safe or satisfactory way of making investments than upon farm mortgages, but they will, before making a loan upon such security, take the precaution to examine the title to the property under consideration to see that no cloud hangs over it, and they will inquire into the character and standing of the local agent with whom they are dealing. They will further, if the loan is made in a state remote from the one in which they live, ascertain all the law governing such transactions in the particular state, for in some they are specially favorable to the debtor. Then if the loan is made only up to the one-half or two-thirds standard of value, nothing worse can happen than to come into possession of the land, which does not burn and can not be spirited away.

These women know when to make a written contract and when a verbal one will be binding; they never sign a paper without understanding exactly its purport in all its bearings, and never give unlimited power of attorney to an agent. That so many women are disqualified for ordinary business transactions requiring exactness and judgment is not so much because of mental incompetence as lack of training.

HOW WOMEN'S INTUITIONS FAIL AGAINST SWINDLERS

RASTUS S. RANSOM, Surrogate of New York County, in an article in the *North American Review,* June, 1893, "How to Check Testamentary Litigation," makes some unwelcome statements about women. He says: "Many women are named as executresses of wills, and it is my experience that they know little or nothing of business, rely largely upon their emotions and intuitions, and fall an easy prey to the ever-ready and always convenient sharper. My judgment is that women should

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never be compelled or permitted to undergo the labor and responsibility of these positions."

It is only fair to assume that Mr. Ransom, in giving expression to an opinion of this sort, is not speaking from prejudice of the sex, but is giving his honest convictions founded upon association and experience. It is a matter of record that all the property of the United States passes through the probate courts once in thirty years. By the appointment of persons largely interested as administrators or executors the percentage allowed for such services is saved to the estate. Now if women are to be debarred from acting in such capacity because of incompetence much that would come to them from this source must go to strangers. This state of affairs is certainly deplorable and must result in loss to women, whether they do or do not act as executresses of the estates in which they are chiefly interested. * * *

Respect for the law has so long been considered one of the cardinal virtues, that women meekly acquiesce in those that discriminate against their interests, when by open resistance a change could be effected. It is plainly a woman's duty not only to know what the law is respecting her rights, but also, what the law should not be.

Many women are unable to comprehend the principle that capital is labor, or that upon this principle rests its only equitable foundation; not physical labor alone, but mental labor also. It is only wealth that is accumulated without effort that is lightly esteemed by either sex.

This is so true that it has grown into a proverb that one generation by labor and frugality accumulates wealth, the second enjoys, spends or dissipates, and the third begins the struggle for existence in poverty again. We are living in a transitional period, and possibly it is not so much what our rights are, or what our duties to ourselves and to society with respect to property are today, as what they will be in the future, when justice, upon which all law is founded, invests woman with greater authority and responsibility by conferring upon her the law-making power.

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LAW AS A MEANS OF APPLYING FORCE AGAINST OTHERS

DOES justice, though, which has been beautifully defined as the soul of the universe, peacefully confer its blessings? No, all the law in the world tending toward the amelioration of mankind has been born of agitation and contest; every principle is a victory gained over an inimical force. And so the pathway traversed by all great reforms has been paved with long-continued human effort, and in many instances cemented with blood. It is most fitting, then, that the symbols of justice should be the scales and the sword. The scales, so sensitively adjusted that the slightest variation causes vibration, are used to determine what is just; the sword the power to enforce its execution.

Law, with all its cumbrous machinery, is a plant of slow development but of continuous growth. The seeds were sown far back in the ages when the complex relations growing out of differing wants and conditions of men began to be considered. Customs arising from associations became crystallized into rules, rules established by usage, by legislative enactments, became laws. The Romans legalized their robberies of land and laid the foundation of all our law governing property. The Venetians traded on the Rialto, and upon their operations the basis of our commercial law rests. "The law," says an eminent authority, "can renew its youth only by breaking with its past." * * *

LAW AS THE WORKING MACHINERY OF SYSTEM

IF, THEN, when a law, either good or bad, is once enacted and becomes a part of the working machinery of the system, it is so difficult and even dangerous to repeal it, it is not surprising that conservative, conscientious men are slow to accept new theories which, when incorporated into law, admit a new and untried element to the already too great body of law-makers.

Allegorically woman may hold the scales in one hand, and the sword in the other, as the personification of Justice, but actually she is without power, except as a bene-

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ficiary of man, to defend her own rights of property. The ample, floating drapery may envelop her fair form emblematically, but no ermined robes of state or bench belong to her wardrobe. She is judged, but she cannot judge.

This is true today; what will be tomorrow? * * *

The time may not be near, nor is it very distant, when women, whether as a whole they desire it or not, will become as important factors in the law-making power of this country as men. What then is the duty of women today—not a few clever women, but all intelligent, thinking women? Is it not that they shall use this probationary period in preparation to meet the responsibilities that the new conditions will thrust upon them?

The progress of humanity in its march toward a state of ideal perfection has ever been slow, and the ballot placed in the hands of women may not inaugurate a millennium, but it certainly should not be retarded by it. Give woman the ballot by all means, but first give her a rational understanding of the complex system of our laws and our government.

Maria P. Peck

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LAW AND THE PROPERTY RIGHTS OF WOMEN

By MARY A. GREENE, LL.B.

Lecturer on Business Law for Women; Author of "The Woman's Manual of Law," Etc.

HOW LAW DIFFERS FOR SINGLE AND MARRIED WOMEN

IN ENGLAND and America the unmarried woman is now, as she was four hundred years ago, possessed of all the property rights of a man. She can buy and sell her property, carry on business, bind herself by her contracts of every kind, make a will, and adopt a child if she chooses, just as her brother may do. She can sue and be sued in court, is a competent witness in all cases, and can be executrix of a will, administratrix of an estate, and guardian of children. On the Continent of Europe the unmarried woman is still hampered in some degree by the former legal conception of the essential frailty and incapacity of woman. She is bound by her contracts and may do business as a public merchant. She can make a will and adopt a child. But she cannot, except in Italy and Russia, sign her name as a witness to any legal document; neither can she, with a few exceptions, be a guardian of children, or act as a legal member of family councils. As to the property rights of the married woman, a most radical change has taken place within the last fifty years. Every State in the Union has passed statutes widening to some extent the legal powers of the married woman; and in England, by the Married Woman's Property Act of 1882, all legal restrictions are removed from the wife, who is capable of holding and transferring property, and can sue and be sued as if unmarried.

Rhode Island appears to have led to this reform in 1841, which gave to a wife coming into the State as a resident, being already separated from her husband, the sole ownership and control of her property. This was fol-

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lowed, in 1844, by an act securing to the wife her own property, including her earnings, so that it could not be taken for the husband's debts, and providing that in case she survived him it was to be her sole and separate property. Massachusetts followed, in 1845, with a similar statute, and New York, in 1848, passed a much more liberal one.

It is impossible to trace the history of or give in detail the law of each State. Only the general features can be presented. In every State in the Union, except Tennessee, the wife's property is so far secured to her that it cannot be taken for her husband's debts, and if she survives him it becomes her sole and separate property. But many, indeed a majority, of the States go much further than this, and give to the wife the sole ownership and control of her property as if she were unmarried. In nearly all the States, however, the real estate of the wife cannot be sold without the joinder of her husband in the deed, both signing it. In California, Colorado, Illinois, Iowa, Kansas, Maine, Michigan, New York, Wisconsin, etc., the wife's deed is good without the husband's signature. All the rest of her property she is free to dispose of as if she were single. In all the States the wife may make a will. In some of these she cannot by any means by her will deprive her husband of the legal share in her property which he would take if she made no will; but in a few, as in Massachusetts, she may cut off her husband's legal claim by securing his written consent thereto. * * *

THE RIGHT TO SUE AND BE SUED

THE power to sue and be sued in court is a necessary consequence of legal permission to make a contract; so in every State where a wife can independently of her husband make a valid contract, the law furnishes a remedy upon such contracts by a right of suit by or against the wife for a breach thereof. An interesting question is, How far can husbands and wives have direct business dealings with each other, so that they may sue each other for breach of an ordinary business contract?

Under the old English equity system, still in force in

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our country, also, if a wife loaned money to her husband upon his promise to repay, a court of equity would upon her petition compel him to refund the money. This was the only instance where a wife could sue her husband. A court of law would never allow husbands and wives to sue each other, or even to testify for or against each other. But our modern statutes are in many States sufficiently broad to allow husbands and wives to contract as freely with each other, and to sue and be sued, as if they were not married. This is especially true of the States west of the Mississippi, but a number of the older States, as New York, Pennsylvania, Mississippi and South Carolina, grant a like freedom.

Although the legal separate existence of the wife is now a fact in our country, the husband is still viewed as the head of the family, the natural guardian of the children, and he alone is liable for the support of the family. In some of our newer Western States, all property acquired by either husband or wife during the marriage is the joint property of both, and in such case the parents are jointly liable for the support of the family. The same is true in a few other States, which hold the parents jointly liable (while not recognizing any joint ownership of property) out of their own separate estates. * * *

In England the wife has full property rights and contract powers. Turning to the condition of the married woman under the codes of Continental Europe, we see that very much progress has been made. The doctrine of all those countries which have for a fundamental law the code Napoleon, is that of the marital supremacy of the husband and the complete subjection of the wife. It is the old idea of the frailty of the sex. It is true that the code recognizes a common ownership of property, but the complete management and control of the same is in the husband. If the dowry of the wife is imperiled, or the husband's affairs are in a serious condition, the wife may have her property set apart for her out of the common purse. The earnings of the wife belong to the husband, and he can pledge her personal effects for his debts. She may be a merchant, but she must first be authorized by

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her husband to do so, and even then her contracts are not as absolutely binding upon her as upon a man. She cannot be the guardian of her children. In Italy and Russia these features are somewhat modified, and the wife's property is, as with us, her sole and separate property. In Russia she maintains a completely separate legal existence, and can do business, sue and be sued, independently of her husband. The husband is obliged to support the family, however, and the wife is not bound to do so. In Italy she needs merely a general power of attorney from her husband to enable her to act as a single woman in respect to her property, and not even this is necessary for her to be a merchant, nor in case of the minority, imprisonment or absence of the husband.

LAW OF PROPERTY FOR WIDOWS AND CHILDREN

THE condition of the widow is much changed in England and America. The ancient law of dower, that is, the life interest in one-third the husband's real estate, has been very generally abolished, and instead thereof the widow or the widower is entitled to an equal share in the estate of the deceased spouse, with full power to alter the same by will. This is the case in many American States, but still in many others the old common law estates of the widow's dower and the widower's courtesy are even now recognized by law and cannot be cut off by will. In a few States the old rule of law survives which gives to the widower all his deceased wife's personal property, unless she has otherwise disposed of it by will. In every State the widow and children are entitled to support out of the husband's estate for a length of time varying (at the close of the Nineteenth century) from forty days in Massachusetts to a year in many Western States; and during this time the widow may remain in the mansion house without paying rent. If the laws of the State recognize a homestead estate in the dwelling house of the family, this secures a home to the widow until she marries again and to the family until the youngest child is twenty-one.

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THE PERFECTION OF PERSONALITY

By GRACE AGUILAR

Author of "Women of Israel;" "Home Scenes and Heart Studies," Etc.

A PARABLE OF LOVE AND LAW

I

IT WAS a scene of unrivaled beauty; yet might some marvel wherefore it was thus created, so far removed from mortal ken, so severed from the habitations of sin and death, that foot of man had never sullied the pure, fresh green of the velvet grass; mortal hand had never culled the brilliant flowers, gemming each silvery stream; corporeal sense had never been regaled by their fragrant breath, or lulled by the sweet music of the waters. The leafy branches of the ancient trees stretched forth their deep green shadows, and hill, and stream, and valley, each clothed in its own peculiar beauty, derived fresh charms, as the seasons softly and silently sped by, leaving bright tokens as they sped. The stars still smiled at their own sparkling rays gleaming up from the gushing water; the pensive moon still touched the glossy leaves with her diamond pencil, still lingered on the verdant mount, leaving rich shadows on the luxuriant vales; the sun still sent forth his bright beams, to revive and cherish the glistening flowers, to whisper of his unfailing love; still did he bid them drink up the dew-drops, which, trembling beneath his earnest gaze, yet sprang up from their homes at his first call, eager to lose themselves in him. Day, in his mirth and light, gave place to silent and shadowy night; and night again to day. Yet man was not there, and wherefore had such loveliness birth?—wherefore was it so continually renewed?

Man would joy in the contemplation of beauty, such as this scene presented; yet his imperfect vision would see no further than mount and vale, and trees and shrubs, and streams and flowers; he would hear naught but the rustle

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of the leaf, the murmur of the breeze, the music of the brook the luscious scents floating on the breeze, would be but indistinctly distinguished, and his fancy perchance yearn towards them, and long for perfume more defined, even as we sometimes seek to unite into sweet melody the thrilling notes, which, one by one, at dreamy intervals, linger on the distant air; and these things he would hear, and feel, and see, and dream not there were sights and sounds hovering around him too pure, too spiritual for earthly sense.

There were glorious spirits—angelic beings floating on the ambient air, and lingering beside the waters, and sporting with the jeweled buds. There were rich tones lingering on the breeze—sweet thrilling voices mingling with golden harps and silvery flutes; there were luscious scents ascending to the arching heaven; even as if, guided by ministering spirits, each floweret sent up her grateful incense to the throne of her Creator. As the dazzling flash of the diamond, the softer gleam of the emerald, the radiant beam of the sapphire, the intense rays of the ruby, so shone these beautiful beings, as they flitted to and fro on their respective tasks. Some replenishing the brooks with living waters from vases which seemed molded from precious gems. Some tending the flowers, inhaling and bestowing fragrance, or whispering those sweet memories, with which man ever finds the flowers of the desert filled. Some lingering in groups upon the mount, crowning its flowery brow as with a circlet of living rays. Some flying downwards, agitating the valley with soft delicious winds, and others freshening the rich tints of the far-spreading foliage; and far and near their voices sounded in one rich hymn of praise, whose theme was love; and the golden harps prolonged the hallelujahs, sounding up through the blue realms of space, till they mingled with the deeper, mightier harmonies around the Eternal's throne, bearing along its thrilling echo, joined by innumerable voices, till the whole air seemed filled with song, and still that song was Love!

Beautiful as were these celestial spirits—beautiful and blessed above all conception of finite man—yet they were not of the highest class of angels.

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Incapable of sin, unconscious of pain or sorrow, but not yet admitted to hover over the dwelling of man, to minister unto the afflicted, to tend the couch of the dying, to whisper of rest to the weary, hope to the desponding, joy to the mourner.

Sensible of the Eternal's presence, their bliss made perfect in His glory, their task was to watch and tend inanimate creation;—to sing His praises amidst the glorious shrines of nature, till His works proclaimed him unto man.

Activity and obedience were the sole virtues demanded of these celestial beings in the tasks above enumerated, and when these had been sufficiently exercised, they graduated to a higher order of angels, nearer the Eternal's throne, who were permitted to receive His will and make it known to man. The desire to obtain this privilege was lively in all, but far removed from that grosser passion known to man as ambition. In them it did but add zest to enjoyment; give energy to love, inspiration to obedience. Faith they needed not; for to them the Eternal was revealed. Anticipation was lost in fulfilment—hope in completion. Their nature was not susceptible of a deeper sense of bliss; but as they ascended higher and higher in the scale of angels, the deeper, fuller more glorious blessedness was met by a nature yet more purified, spiritualized, exalted, fitted for its reception, and strengthened to retain it.

II

Reposing on a sunbeam lingering on the brow of a hill, a spirit lay, apart from his fellows. His brow was wreathed with the opal, emerald and ruby; so blending their several rays that they seemed but as a circlet of ever-changing light. His long flowing hair shone as if each clustering ringlet had been bathed in the liquid diamond. His downy wings, woven of every shade, gently waved in air, wafting the richest perfume, and dyeing the sunbeam on which he lay in every brilliant tint. A light mist enveloped his angelic form—softening, not lessening, his resplendent loveliness. His eye shone as the midnight star; a bloom, softer, lovelier, purer than the ear-

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liest rose, played on his cheek; sparkling smiles wreathed his lips. He spoke, and his voice was music, though his golden harp lay silent by his side.

"Love! love!" he murmured. "Hallelujah to the Lord of love! Let the full choirs of heaven chant forth the immortal theme; proclaim, proclaim Him Love! Earth! air! ocean! shout with your hundred tongues, send up your echo to the voice of heaven! Man, art thou insensible?—Hearest thou not these living tones? Can doubt be thine, as I have heard whispered in the celestial courts? Created by Love—placed in a world of love—distant as thou art, yet cherished and beloved by Love, destined for immortal union with the Love that gave thee being!—canst thou be faithless, canst thou be senseless?—when above, below, around, within, soundeth the deep eternal voice of Love! Oh, insensates, if such things be! Immortal glory, bliss unfading, can it be for ye?"

Awhile he paused. A slight shadow passed athwart the brilliant rays with which he was encircled. He folded his wings around him, and laid his brow upon them.

"My thought has been rebuked," he said; "I have done ill. Enough for me the consciousness of love. Wherefore should I condemn, as yet unworthy to look on man? Let the hallelujahs sound forth again. Glory to the Eternal!—His works are wisdom. His thoughts are love!"

He swept his hand across his harp—the shadow had departed from his wings;—his chaplet shot forth again its living light. Celestial music flowed forth from his voice and hand:—the spirit smiled once more. Suddenly the hallelujahs ceased. To the eye of man twilight had descended; the stars began to light up the dark blue heavens. Mortal vision might trace the semblance of a falling meteor of unwonted brilliance dropping into space. The purified orbs of the seraph crowd knew that one of the highest class of angels was departing from his resplendent seat, and winging his flight towards them. Instantly they rose up from their several resting-places, forming in files of unutterable brilliance. Increased happiness shed a new luster on their brows, and heightened the glowing iris of their wings. One alone felt penetrated with an awe, which

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slightly lessened the feelings of joy which the visit of an angel ever caused. He feared it was to him the celestial mission came: that his condemnation of beings whose nature and whose trials he knew not, had exposed him to censure, perhaps to a longer banishment from the higher spheres of glory; and while his brothers thronged round the favored minister, to bask in the resplendent brightness of his smiles, to list to the words of melody flowing from his lips, to gaze on the mild yet thrilling softness of his celestial features, Zephon stood aloof, for the first time shrinking from the glance and voice he loved. He saw not that the glittering helm and dazzling sword were laid aside, that his brow was wreathed with the softly gleaming pearl, his shining wings glistening through silvery radiance, bespeaking tenderness and mercy, and not now the wrath and chastisement of which, at his Maker's will, he was at times the minister.

His voice, melodious and thrilling as the silver trumpets of the empyreal heavens, sounded through space, as it called "Zephon!" The seraph paused not a moment, but darting through the incensed air, prostrated himself at the archangel's feet.

"Arise! and fear not, youthful brother," spake the messenger of the Eternal departing not from the grave majesty of his demeanor, but smiling with such ineffable sweetness, the seraph felt its reviving influence, and spread forth his silken pinions rejoicingly again. "I come, the harbinger of peace and love. Thine impassioned zeal was checked ere it became a fault—checked ere it led thee to desire forbidden knowledge. Charged with a message of love and mercy from the Most High, I have besought and obtained permission to take thee as my companion. To thine imperfect vision, it seemeth strange that man, so especially the beloved, the cherished of the Eternal, framed to display, to uphold His stupendous power, to proclaim His might—His love—should ever fail either in obedience or adoration. Thou hast heard that such has been; for where sin hath so fearfully prevailed, that an immortal spirit has been excluded from these glorious realms, a dim shadow hath spread over Heaven's resplendent courts,

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and the celestial spirits of every rank have prostrated themselves before the invisible yet terrible Presence, adoring justice, while they supplicated mercy. Zephon! not yet may be revealed to thee the glorious mystery of the Eternal's secret ways. Thou mayst gaze with me on the earthly beings I have charge to tend; but it is forbidden thee to ask or seek the wherefore of what thou seest. Thou wilt behold even in this limited glance, enough to prove, that even if the human heart refuseth to send up its thrilling echo to the theme of Love, which thy zeal demandeth, the unfathomable love of its benignant Creator will receive and bless its faintest sigh; for to Him, and to Him alone, is known the extent of its trial—the bitterness of its grief—the difficulty of its belief in an ever-acting love. Zephon! if still thou wilt, thou shalt look on the human heart: yet pause awhile;—is thy love sufficiently strong to uphold thee in the contemplation of decrees, whose motives thou art not yet permitted to conceive? In thy blissful dwelling, thou hast no need of Faith; thou knowest not even its name; but if with me thou goest, Faith must be thy safeguard. Here thine eye seeth, thine ear heareth naught but love; there it may be darkly hidden from thee. Yet if thy faith or thy love should fail, if thou demandest the wherefore of what thou seest, it is our Father's will that thou shalt be banished unto earth—banished from this glorious abode, condemned to struggle with the ills and sorrows of mortality, till pure and perfect faith shine forth, and fit thee once again for heaven. Speak, then, my brother; wilt thou depart with me, or still linger here? The choice is now thine own."

Awhile the seraph paused; the face of the archangel beamed on him with compassionating tenderness and redoubled love. The looks of his brother spirits, the soft fluttering of their wings, seemed to woo him to remain, to entreat him not to tempt the fate threatened if his love should fail, and therefore did he pause.

"No, no! wherefore should I fear?" he cried, "I will go with thee, minister of love. I will look upon my Father's dearest work, and despite of mystery and gloom—of sorrow—of pain, I will love and bless him still!"

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A fuller, richer burst of melody filled the realms of air; thousands and thousands of voices swelled forth in triumphant harmony. A starry cloud descended, and, folded in its spangled robe, the departing spirits vanished into space.

III

"THY wish is fulfilled; the peculiar treasure of our Father is revealed. Zephon, behold!" the angel spake, as the shrouding cloud rolled away towards the fields of ether, and the celestial spirits hovered over the abode of man. A sudden, an indescribable consciousness of increased powers, of heightened intellect, shot from the starry eyes of the youthful seraph. Man in his majesty, his beauty—bearing in his every movement, his exquisitely formed frame, his complicated economy of being, yet more impressive, more startling evidence of the might, the wisdom, the benevolence of his glorious Maker, than even the source of the river, the structure of the flower, the growth of the tree, over which the seraph had presided, finding even in such things ample scope for the soaring intellect which characterized his race. Man, proceeding from, destined for, immortality—the beloved, the peculiar care and treasure of the Eternal—man, beautiful man, stood revealed before him. Yet amidst the thronging multitude on which he gazed, but one heart, in all its varied impulses, its hidden throbs and incongruous thoughts and ever-changing fancies—but one beautiful intellect, in all its secret powers and extent, was open to his inspection; and lovely, even to the eyes of a spirit, was the being in whom such glorious things were shrined.

She was a young and noble maiden, perfect in form and face; her virtues scarce sullied by a stain of earth, although, from the spirit of Poetry, the living fount of Genius, dwelling within, open to grief and trial, even from the faintest breath too rudely jarring on the heavenly-strung chords with which her heart was filled. A deep, lowly, clinging piety was ever ready to check the first impulse of impatience, to turn to the sweet joys of sympathy and universal love the too vivid sense of sorrow either for herself or others. Humility was there, to lift

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up that young spirit in thankfulness to its Creator, and to devote that powerful intellect, ever seeming to bear all difficulties before it, to His service in the good of her fellow-creatures.

Zephon saw that the praise of man was a source of pure, inspiring pleasure; but instead of filling her soul with pride, it ever bore it up in increased devotion to its God. He marked her graceful form, sporting to and fro amid the stately domains of her lordly ancestors. He marked the love of parents, brothers, friends, that ever thronged around her, and the fulness of joy that love bestowed. He saw, too, the impassioned longings for yet stronger love, the yearnings for fame; appreciation, not alone from the noble and the gay, but from the gifted and the good; the desire to awake, by the magic touch of genius, the same thrilling chords in other hearts, as the spell of others had revealed in hers.

The seraph looked long and earnestly. Suddenly he saw her standing in the center of a lordly room, and loving and admiring friends around her; her lip, her eye, her heart breathed joy, well-nigh as full and shadowless as the blessedness of heaven. After awhile the angel spake.

"There is naught here to call for Faith," he said. "Yon favored child of genius but awakens deeper yet more adoring love. Her lot is blessedness; her heart so pure, earth hath scarce power to stain that bliss. But now look yonder, Zephon. Seest thou amidst the multitude a being equally, though differently lovely—equally powerful in intellect, equally the child of genius, as richly gifted, alike in wisdom as in virtue, as fully susceptible of joy and sorrow; the same feelings, the same desires, the same deep yearnings for love on which to rest, for appreciation, fame; the same strung heart, thrilling to melody as keenly as to neglect. Mark well, young brother, and thou wilt trace these things."

Anxiously the seraph gazed, and again he was conscious of sufficient power to read the human heart. Again, amidst the multitude, one gentle being stood unveiled before him; and, save for the difference in form and face,

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he had thought perchance it was the same on whom he had gazed before, so similar were their virtues, powers, temperament, and genius;—similar in all things, save that the sense of bliss in the one already appeared more chastened, more timid than in the other. He looked, then turned inquiringly towards his companion.

"The will of the Eternal," he said, in answer, "produced at the same instant these lovely beings, and breathed into both the spirit which thou seest. Their souls are twin-born—twin-born in sensation, in power, in beauty, formed of the highest, most ethereal essence, and thus creating that which earth terms genius; destined at the same moment to animate the beautiful habitation formed for each, and at the same moment depart from it. Until now, their fate hath been, with little variation, the same, differing only according to their station; the one standing amidst the highest and noblest of her land, findeth fit companions for that nobleness and refinement indivisible from genius; the other already feeleth there is that within her incomprehensible to those around her; yet is the consciousness of little moment, for freely and joyously she roams amid the varied scenes of nature. She mingles but with those eager and anxious to enhance her innocent pleasures—to give to her exalted mind and gentle virtues the homage naturally their due. She looks on the world from a distance, and hath peopled it with all things fond, and bright, and beautiful, which take their exquisite coloring from her own lovely and loving mind. She yearns for appreciation, as thou seest—for the praise of the multitude won by her talents, but she asks not to mingle with them. She seeks but the love of one, and the proud consciousness of doing good to many. She demands not a statelier home, a prouder station. Thus, then, thou seest the earthly fate of these twin-born spirits hath rolled on the same; but now it is the will of the All-wise, All-merciful, All-just, that a shadowy change should pass over the one, and bliss, fuller, dearer, perfect as earth may feel, be dawning for the other. Thou hast marked the quick throb of joy now playing on the heart of the noble child of genius. She beholds her first triumph in the book she clasps. The

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thoughts that breathe, the words that burn, have found their echo in the multitude, and loving friends throng around to proclaim her dawning fame. There are tears in those lovely eyes; but 'tis a mother's voice of love, of tenderness, that calls them there. See, clasped to a parent's bosom, the swelling fulness of the spirit finds vent in tears, for joy, that pure, stainless joy, which is sent as the dim whisperings of heaven, ever turns to pain on earth, and had it not relief in tears, would bear the soul away to that world of which it speaks. She hath flown from the detaining throng, and hark!—hearest thou not the hymn of thanksgiving ascending up on high, till the tumultuous joy subsides, and peace is gained once more?"

He ceased; a brighter radiance passed over his benignant brow, and the voice of the seraph spontaneously flowed forth in kindred harmony with the hymn of earth, bearing it on the wings of melody to the realms of song. 'Twas hushed, and the Hierarch again spake.

"Behold!" he said, the music of his voice subdued and softened, "behold, yet murmur not! It is the will of the Eternal, and therefore it is well."

The seraph gazed on a changed and darkened scene. As deep, as full as was the bliss from which his eye had that moment turned, so deep, so intense was the anguish he now beheld. The gentle being in whom that twin-born spirit breathed, knelt beside the couch of the dead. He marked the wrung and bleeding heart; he read its utter loneliness, its agonized despair; he read it was a mother's loss she mourned—a more than mother, for by her, by her alone, her child's ethereal soul, her fond imaginings, her strong affections, had been known, and loved, and fostered; to her, her beautiful had ever come, to seek and find that sympathy which she found not in another—and she was gone, and the dark troubled strivings of that desolate heart not yet could deem it love.

"She weeps, and shall we condemn, young brother, that not yet her voice may join in the universal hymn? She weeps, yet knows not all her woe. The stability, the honor, the strength of her father were derived from the mild counsels, the gentle unobtrusive virtues of her mother; in

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him they have no stay. That moral evil, too darkly prevalent on earth, once more will gain dominion, and the joys of the innocent, the helpless, are blighted 'neath its poison. On earth she stands alone—yet hark! What means that burst of triumph in the skies?"

Ineffably brilliant was the smile on the countenance of the angel; and Zephon, startled, yet entranced, looked again on that bleeding heart. The dark and troubled waves within were stilled; there was no voice—no sign; but the lamp of faith was lit; her soul had murmured Love; and bowed, adoring and resigned.

IV

Again did the youthful spirit gaze down on earthly joy, chastened in its fulness, yet ecstatic in its nature. Love, pure, perfect, faithful love, had twined around that fair and gifted child of earth, and filled the blank which yet remained; though fame, appreciation, triumph, sympathy, affection, all were hers. She had found a kindred soul, round which to weave the clinging tendrils of her own; virtues to revere, piety to support, uphold, and cherish the soarings of her own. She had found one whose praise might still those passionate yearnings, the which to satisfy she had vainly looked to fame; one, from whose lips how sweet became the praise of the world;—one to give new zest to her exalted genius; for by him it was most valued, most beloved. Zephon looked on the beautiful blossoming of genius, the expansion of intellect, the flowering of every budding hope; and he saw, too, the chastened humility, the unwavering love, which traced these rich gifts to their source, and lifted up her heart in universal love and grateful adoration; and again his voice joined hers in thanksgiving.

Once more, at the voice of the archangel, he sought and found the kindred essence, and love was on that heart, deep, mighty, whelming love, bearing before it for awhile even the sere and withered leaves, with which its depths were strewed. He looked on the wreck of that which he had seen so lovely—the wreck of all save the gentle virtues, the meek submission which had characterized her youth;

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the rosy dreams, the glowing visions presented but a crushed and broken mass; their bright fragments seeking ever to unite, but ever rudely severed. Genius, in its deep, wild burnings, its impassioned breathing, feeding as a smothered fire upon her own young heart, seeking ever to find a vent, an echo—to be known, acknowledged, loved; but falling back with every effort, till even genius seemed increase of sorrow—and hope yet glimmered there, pale, sickly, shadowy, in its faint rays emitting but increase of light, to be immersed in deeper gloom. And love was there, intense, all-mighty, yet it brought no joy.

"She loves—she was beloved," again spake the angelic voice; "but the sin of the father is visited upon the child. A little while he appeared devoted unto her, and to the memory of the departed; and though he led her from the scenes she loved, to mingle more closely with the world, his affection soothed, his hopes inspired; but he knew not the ethereal nature of that soul, and the scenes which earth terms gay and joyous touched no answering chord in her, and led him once again astray. Yet, for a brief while, happiness was hers, banishing those vain yearnings, ever proceeding from a soul too sensitive for earth; but the same hour which awoke her to a consciousness of love, given and returned, turned back that fountain of bliss upon her seared and withered heart, and changed it into gall. The child of a dishonored parent was no fit mate for nobleness and honor, and earth is lone once more."

Tears, the sweet bright tears that angels weep, bedewed the eyes of the seraph; yet riveted their gaze on that one sad child of earth, as if in its dark and troubled chaos there were yet more to read. He saw, too, the slight and beautiful shell in which that spirit was enshrined quivering beneath the tempest, till at length it lay prostrate and unhinged, and intense bodily suffering heightened mental ill.

"'Tis the struggle for submission and resignation that hath done this," continued the angel. "Seest thou no dream of unbelief, no murmur of complaint hath entered that heart; anguish may wither up the swelling hymn, may check the voice of love, but faith is there! And mark!

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though, in His unquestionable wisdom, the Eternal's will is to afflict, though in impenetrable darkness, save to those beside His throne, He hideth the secret wherefore of that will, invisibly His ministers are charged to hover round His favored child, to comfort and sustain, though lone and desolate on earth. Behold!"

Bright, beautiful spirits, robed in light and glory, hovered round the couch of sorrow; yet earth hid them from their kindred essence. She saw them not; felt not the mild reviving influence of their spiritual presence, save that gradually and slowly the chains which bound those beautiful limbs were loosed. The whirlwind sweeping over that heart subsided into partial calm; and strength was given her to struggle on and live.

Zephon looked on the child of sorrow, and a faint shadow stole over the brilliant iris of his wings; the living rays on his brow grew dim.

V.

Again did the seraph look down on earth, again did he gaze on the favored child of joy. The ecstatic sense of bliss he had marked before had subsided into happiness as full, as pure, as thrilling, yet chastened in its fulness. There were young and lovely forms around her; a mother's love had added its unutterable sweetness to her lot. He looked on her heart, and marked how sweetly and beautifully its every dream, its every hope, had bloomed to full maturity. How softly its light cares were soothed by sympathy and love on earth, and trust and hope in heaven; how earnestly it sought to pour back its every gift into the gracious hand from which it sprung, and lead her children as herself, to the threshold of Eternal joy. He looked on that unveiled heart, as, wandering with those she loved amid the glorious shrines of nature, she found in every leaf, and stream, and bird, and flower somewhat to bid her children love, and add to the inexhaustible spring of poesy and genius which rested still within, and gave new zest, new brightness to her simplest joy.

He gazed on her alone, amidst the books she loved, the studies her genius craved; he read the deep, pure, shadow-

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less joy it was to feel that gift had done its work, and sent its pure and lucid flame amidst the unthinking crowd, and carried blessings with it; that its rich music had left its impression on many a thoughtless heart: had shed sweet balm over hours of sad, lonely sickness; had spoken its soft sympathy to the diseased and sorrowing mind, and sent new, brighter, purer joyance to the young, eager, and imaginative soul. It had done these things, and was it marvel she rejoiced?

Zephon gazed; but the shadow passed not from his wings, and hastily and silently he turned once more to seek the kindred essence. The whelming woe had given place to a strangely complicated mass of cross and twisted strings, which tightly fettered down each glorious gift, each cherished hope, each fond aspiring, yet gave them space to throb, and live, and whisper still. The bright undying flame of genius never seemed to burn with more o'er-sweeping power; yet the flashes that it sent but scorched the heart that held them. Hope still was there, sending forth her lovely blossoms; but to be nipped and blighted 'neath the close and icy strings that stretched above them. There were chains upon that spirit, binding it to earth, when most it longed to spring on high; and the shell, the lovely shell which held it was dwindling 'neath its withering spell. The seraph marked the tension of each vein and nerve, and pulse, till it seemed as if the very next breath of emotion, however faint, would snap them in twain; the painful effort to restrain the irritation of bodily and mental suffering, the agony of remorse which the slightest ebullition of impatience caused.

He beheld her hour by hour, the center of a noisy group of children, possessing not one attribute to call forth that torrent of love and tenderness with which her soul was filled. He marked the starting of each nerve, the bounding of each pulse, at every shout of rude and noisy revelry, the inward fever attending every effort to restrain and instruct. He saw her, when midnight enwrapt the earth, alone for a brief space, in a poor and comfortless room; the bright visions of genius thronging tumultuously on mind and brain; incongruous and wild, from their having

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been so long pent up in darkness, and woe. He beheld the effort to give the burning fancies vent; the utter failing of the mortal frame; the prostration of all power, save that which yet would lift up heart and hands in the low cry: "Father, it is thy will; I know not wherefore; yet, oh! yet, if Thou willest it, it is, it must be well!" and he heard unnumbered harps bear up that voice of Faith, in melody overpowering in its deep rich tones. He marked the spirits of light and loveliness still hovering around, molding those burning tears into precious gems, changing each quivering sigh to songs of glory; yet still his sight seemed strangely dim, the shadow passed not from his wings.

"And man, her brother man, hath he no love, no tenderness, no thoughts for sorrow such as hers?" the seraph asked; "knows he not of the precious gifts, the gentle virtues that frail shell enfolds? Wherefore is she thus lone?—hath man no answering chord?"

"Man sees not the interior of that heart, as thou dost," rejoined the Hierarch. "When through disobedience sin entered yon beautiful world, man's eyes became darkened towards his fellows, and but too often his rebellious and perverted mind wilfully refuses knowledge of his brother, lest sympathy should bid him share the grief of others. In some envy, foul envy, the base passion which first darkened earth with death, wilfully blinds, lest the genius and the virtue of the poor should be exalted above the rich; in others it is ignorance, contempt, neglect, springing from that rank poison selfishness, or the loathsome weed indifference, which flings a thick veil over others' woe, and so confines the gaze—it sees no farther than itself. To mortal vision yon gentle being is composed and calm. Man marks but the outward frame; love alone might trace the decline of strength, the failing of bodily power; but there is none near to love. Poverty hath flung those chains upon the heart, confining the ethereal spirit, dragging it down to earth, yet deadening not its power. Poverty, privation, have thrown her amongst those whose grosser, more material natures are incapable of appreciating the heavenly rays of genius; of comprehending its effect upon the

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temperament and the frame. They deem her lot a happy one, for they cannot know how much more she needs—what cause she has for sorrow. They would laugh in bitter scorn at those griefs which have their birth in feeling, whose intensity, whose depth of suffering are to them utterly unknown. No! man may not alleviate woes like hers. In the dark circle her fate is fixed; earth, mortal fading earth, is all; they have no time for dreams and thoughts of heaven. A spirit like to hers, bearing on its brow a stamp of glory not its own. Alas! my brother, man will not mark such things. Sin, foul sin, hath dimmed his gaze."

The seraph folded his beautiful wings around him. There was a strange dim sense of pain upon him, undefined yet sad, as the first clouding of mortal vision unto man, ere sight departs for ever. When he looked forth again, the scene was changed, and it was bright and beautiful, though death was there.

The blessed, the loved, the cherished!—she lay there, calm yet rejoicing,—though the loved around her wept. Recalled to its native home, ere age or sorrow dimmed the spirit's glory; joyfully, willingly, she heard the call, for death had no pang for her. She knew she parted from her beloved to meet again, "where never sounds farewell." She knew she was departing to that blissful bourne, whose glorious light had beamed so softly and beautifully on her earthly course, gilding mortal happiness with immortal glory; to that goal, where each bright gift would be made perfect, her finite wisdom find completion in infinity. Still, still the comfort of her voice consoled the hearts that wept around; her lip yet sent forth gentle words to soothe and bless when she was gone; the mind, the beautiful mind, yet shone in all its living light—death had no power to dim its luster. Brighter and brighter gleamed the departing soul; and thoughts, sweet thoughts, came thronging on that heart, of duties done, of life that sought but good, of universal love, benevolence, and peace; and blessings of the poor, the needy, and the sorrowing hovered round her as angels robed in light. Joy! joy! oh, still was that gentle spirit wreathed in joy,—the grave had lost its sting, and death was swallowed up in victory!

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Irresistibly and rapidly the seraph sought the twin-born spirit,—which, at the same hour, was to wing her flight from earth. There were none to weep around her couch of loneliness and pain; but one, a kind and lowly hireling, was near to mark that spirit's parting pang, to smooth the pillow, and whisper of repose. No sign of luxury was there, no gentle hand, with luscious fruit or cooling draught, to tempt the fevered lip, the parched and tasteless tongue. Dark, close, confined, the chamber of the dying—but a few pale flowers, children of field and brook, alone stood beside her, to whisper 'twas a poet's dying home. Save that, perchance, the treasured volumes still around, disclosed that the mind was bright, and strong, and lovely still. Her thin hand still clasped a book, her eyes lit up as they gazed upon the page, and for a brief space her cheek shone with a bloom that scarce could seem of death. Zephon looked within the heart and started. Hope gleamed up amidst its crushed and broken chords; hope, aye, and one bright flash of joy darting forth as a sunbeam midst the shrouding mass of clouds, and momentary, coeval with that joy, the wish, fond wish to live.

"Start not, my brother!" the thrilling accents of the angel once more spake. "She gazes on her own fond dreams, her own pure visions; she clasps their record in the volume that she holds. Acknowledged, sought, appreciated; her genius has burst through the veil of obscurity and woe, and fame, undying fame, hath wreathed his laurels to adorn the dead. Man will weep upon her grave, will wreathe her name with glory, will reverence too late the genius that hath gone,—and therefore would she live. It is the last struggle, the last pang,—the spirit is too pure, too free, to fold too long the chain which earth holds forth, even though its links are joy. Behold!"

The seraph looked once more. There had been a struggle—a brief and anguished pang; joy and hope lay crushed for ever, beneath the sickening consciousness; 'twas all too late, and she must die! There came one murmuring doubt, one painful question—wherefore she was thus called away, when earth gave promise of such sweet reviving flowers? And darkness spread forth her pall,

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and shrouded up that heart, but speedily it passed; a soft and mellowed light gleamed up; the blackened shade rolled up and fled; the ruin and its chains were gone, and peace, and faith, and joy twined hand in hand together.

VI.

ZEPHON looked out on the abodes of man. The Hierarch alone stood before him, surrounded by a blaze of glory. Ineffable brilliance shone forth from his brow and wings, yet softened into compassionating tenderness was his radiant look, his thrilling voice. A trembling awe spread over the seraph, and involuntarily he bowed before him.

"Thy will is accomplished, youthful brother, thou hast glanced on man," spake the angelic voice; "yet know, that which thou hast seen is but as a single grain amid the spreading sands of the boundless desert; as a single spark of earthly fire amid the countless stars and blazing suns of heaven, compared with the scenes of woe yon world of beauty holds. When Sin entered, Joy fled trembling up to the heaven whence he came. Twined as he was with purity and innocence, without them earth could have for him no stay, no resting; man reaps the fruit he sows,—for not in a guilty world may the Eternal mark the distinction between the righteous and the wicked. In that which thou hast seen there was no guilt, no sin. Twin-born in purity as in their high ethereal essence, yet from the imperfection of earth, so widely severed their mortal fates, so strangely parted, if such things are, is't marvel that the hymn of love, of praise, from lips of man should be so faint and weak? Zephon, thou hast looked on earth; thou hast marked the dealings of our Father with His children. Speak then, my brother, oh, speak! will the song of joy, of adoration, still flow from thy lips—still, still canst thou proclaim Him Love?"

The harps of heaven were stilled. The invisible choirs hushed their full tide of song. Darker and darker, for a brief space became the shadow around the youthful seraph, and his radiant brow was buried in its shrouding folds. Deep, awful was that momentary pause, for it seemed as if

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the hosts of heaven themselves were hushed in sympathy and dread.

A sudden flood of dazzling effulgence burst through the gloomy shade, dispersing it as a thin vapor on either side. Beams of living luster illumined that glorious brow, and in liquid music his voice flowed forth.

"Shall I be less than mortal—I, who serve my Father amidst His chosen choirs, who knew Him, unobstructed by the veil of earth? Let the full song burst forth; let the bright seraphim strike the bold harps again; let the rich hymn swell out in deeper glory; hallelujah to our Father and our King! His ways are dark, but His will is love! Praise Him, ye myriads of angels; praise Him, ye heaven of heavens; proclaim, proclaim Him love! His ways are pleasantness, His paths are peace. Praise Him, ye glorious hosts—hallelujah, He is Love."

VII

There was rejoicing amidst the heavenly choirs, rejoicing amidst the seraph band; for a bright and beautiful spirit, whose lot, even on earth, was joy released from mortal chains, had joined their glittering files. Wafted from earth amidst strains of glory, lifting up her voice with theirs in thanksgiving, and consummating, in the center of that glorious band, the hymn of beauty and of love commenced on earth.

There was rejoicing amid the angelic choirs, beside the shrouding veil, which softened even from their purified orbs the transcendent glory of their Father's throne—rejoicing amidst the archangelic choirs; for a bright and beautiful spirit, whose earthly doom had been shrouded in the impenetrable mists of darkness and woe, was wafted towards them on a golden cloud, amid a rich burst of glad triumphant harmony, rejoicing!—for mystery and gloom were removed from a child of God, and unsealed for her the secret of his ways.

There was rejoicing in the angelic hosts,—rejoicing through the central choirs,—for a youthful seraph, springing up on the bright wings of faith and love, had joined their glittering files, and songs of joy and melody encircled

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him, rejoicing!—above, below, within, till each resplendent court of heaven darted forth rays of inexpressible brilliance, and the whole universe of space, peopled with its myriads of angelic and archangelic spirits, sent forth its mighty depths of harmony, its thrilling voice of song; and still, oh still, its theme was Love!—Eternal, changeless, unfathomable Love!

—From "Home Scenes and Heart Studies."

THE REAL AND THE IDEAL

FAR in the illimitable space, seeming to earth as one of those bright yet tiny stars, which even the most powerful telescope will not increase in size, so immeasurable is the distance between them and us, two Spirits sat enthroned, each intrusted with an attribute of the Creator, with which to renew His image in man and vivify the earth. Their work was one, each so aiding each that, though in outward form distinct, their inward being was the same. The one, known in the language of heaven as Amête—and who, were there measurement of Time in the children of Eternity, might seem the elder—was in aspect grave, almost stern, but those who could steadily gaze upon him, and receive his image within their hearts (and man did so a thousand and a thousand times, though the Spirit's visible form was unrevealed), loved him, with such deep, earnest love, as to forget the seeming sternness in the deep calm and still security his recognition ever brought. A coronet of light circled his brow, his wings were of living sapphire, and in his hand he held a transparent spear. Wherever he moved, darkness and mist fled from before him; and error sunk annihilated, before one touch of that crystal lance. Change and mutability touched him not; coeval with Creation, he endured to Everlasting—ever presenting the same exquisite aspect, producing on earth the same effect, and through every age aiding to mould man for Immortality. Distinct from his companion, yet the same; reflecting his every changeful hue of loveliness, yet retaining undisturbed his own.

Not such was the outward appearance of Yafèh. Less majestic, less grave, Earth and Heaven ever hailed him

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with rejoicing. The latter, indeed, knew him not apart from Amête; and the former, in her darkness, sometimes greeted his semblance, not himself. Robed in light, drawn not from the ethereal fount which circled Amête, but from those dazzling iris-colored rays, the reflection of which we sometimes catch when the sun shines upon a prism, the various changes of his exquisite loveliness were impossible to be defined. But it was only when in close unity with Amête he was seen to full perfection, and his glittering garb endowed with vitality and glory; apart those iris rays shone forth resplendent and most dazzling, but without the light glistening on the brow of his companion were too soon merged in gloom.

But this Yafèh himself knew not, and his young ambition besought permission to work alone. His revealed form was more visible on earth than that of Amête. As he looked down, and around, and above him, the attribute of which he was the guardian seemed so powerfully and palpably impressed, that he could not trace the invisible workings of his companion, and in his presumption he deemed it all his own, and chafed and spurned the bond which, since their creation, had entwined and marked them one. Mournfully and earnestly Amête conjured him to check the impious prayer; that which the All-Wise had assigned them was surely best and safest. But Yafèh would not heed, and ceased not his murmuring supplication till it was granted. With the work already done, the work of Creation, he might not interfere; but the archangelic minister bade him "Go down to earth, and in the workshop of man, be his creation of hand or brain, display thy power; thou art free to work alone," and with a glad burst of triumphant song, and the brilliant velocity of a falling star, the Spirit darted down to earth.

"Follow him not!" commanded the archangel, answering Amête's imploring gaze; "once convinced of his nothingness alone, he will never leave thee more. That lesson learned, thou mayest rejoin him; meanwhile, look down upon his course," and sorrowingly Amête obeyed.

He beheld him, arrayed in even more than his wonted loveliness, enter the several habitations of man; his invisible but felt presence greeted with wild joy, and his in-

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spirings followed in the new creative genius of all whom he touched. In the lowly homes of the mechanic and the artisan he lingered, and their work grew beneath their hand; and at first it seemed most lovely, but still something was wanting, and they toiled and toiled to find it, but in vain; and despair and ruin usurped the place of glad rejoicing.

"They are of too low a grade, too dull a mind," murmured the Spirit, and he flew to the easel of the painter, the workshop of the sculptor; and new conceptions of loveliness floated so vividly in their minds, that day and night unceasingly they toiled to give them embodied form, and sweet dreams of fame mingled with their creation, till life itself seemed brighter than before. And Yafèh rejoiced, for surely now he was triumphant; here at least perfection would vitalize his presence, and prove how little he needed Amête. He mingled invisibly with the judges of the works, and he beheld them scorned—contemned as dreams of madmen; and the artists fled, disgraced and miserable, to their homes, with difficulty restrained from shivering their work to atoms.

Terrified, yet still not humbled, Yafèh winged his flight to the studio of the musician, and harmonies of heaven floated in his ear, entrancing him with their exquisite perfection, and hour after hour he labored to bring them from their impalpable essence to the bondage of note and phrase, but in vain—in vain! The sounds he did produce were wild, discordant, unconnected, and in passionate agony he refused to listen more.

The poet, the philosopher, the historian—wherever genius lay—Yafèh touched with his quivering breath, and to all came the same dream of marvellous loveliness—the same ideal perfection. On all burst the torrent of inspiration, compelling toil and work, to give words to the pressing thought, and all for awhile believed it perfect; and their burning souls throbbed high in the fond hope that each glorious lay, each novel discovery, each startling hypothesis—clothed in such glowing imagery and thrilling words—must last for ever. And Yafèh triumphed, for surely here he was secure, and in these prove that he could work alone, and needed the aid of none.

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A brief, brief while, and the burning lays of the poet were forgotten and unread. The theory of the philosopher, lovely as it had seemed, quivered into darkness before the test of usefulness and reason. The new discoveries, new thoughts of the historian met with scorn and laughter in the vain search for their foundation. And, in their deep despair, Yafèh heard the names by which he was known to earth accursed and scorned; his presence banished; his inspirations rudely checked, as bringing not loveliness and joy, but misery and ruin; and the Spirit fled, in his wild agony, far, far from the homes of earth and the hearts of men; and, shrinking from his starry home and light-clad brother, sought to pierce through and through the vast realms of unfathomable space, and lose himself in darkness. His iris rays seemed fading from his lovely form, lost in denser and denser gloom. Above, below, and around him thunder rolled, and the glittering Hosts of Heaven trembled, lest his proud wish were to be chastised still further. But soon the majestic form of the Spirit Amête stood beside his brother, and before the touch of his glittering spear, Error and Despair, about to claim Yafèh fled howling.

"Yafèh, beloved! we will descend together," he said, in tones clear, distinct, and liquid, impossible to be withstood. "Thy work shall yet live, and be immortal."

"Nay, 'twill be thine," murmured the repentant Spirit, his darkened loveliness resuming light and glory, from the effulgent brow so pityingly bent down on his. "What need hast thou for me? Go forth and work alone; I have no part on earth."

"Thou hast; for without thee I have no power. Man trembles at my form, when, at the Eternal's mandate, I must go forth alone; but with thee, perchance because my sterner self is hidden, he loves and hails me, and permits my work ascendency. Without thee, I could but bind to earth; with thee, I lead to heaven. Brother, we are ONE, though earth may deem us twain. We cannot work for Immortality apart."

Side by side, so closely twined that even their brother spirits could with difficulty distinguish their individuality, Amête and Yafèh stood within the dwellings of man. The

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mechanic and the artisan started from their desponding trance; the neglected work was resumed. The form, the inspiration was the same; but as if a flash of light had touched it, it gave back that perfect image of the mind for which before they had so toiled, and toiled in vain. On to the artist, the sculptor, the musician, and one touch from that crystal spear, and the misty cloud dispersed, and the senseless canvas gave back the perfected thought; the cold marble sprung into the warmth of actual being; the impalpable but exquisite harmonies, the ethereal essence of sound, at the word of Amête, resolved itself into the necessary bondage of note and form, and breathed forth to admiring thousands the music lent to one. Hovering over the poet, again the thrilling words burst forth, and fraught with such mighty meanings every heart responded, as to the voice of the Immortal; folding his azure pinion round the panting soul of the philosopher, the shrouding cloud dispersed, and science, deep, stern, lasting, took the place of the mere lovely dream; and on the page of the historian, light from the brow of Amête so flashed, as to mark him gifted reader of the Future, by the wondrous record his spirit-thought unfolded of the Past. Wherever the Spirits lingered, man worked for Immortality; it mattered not under what guise, or in what rank. From the highest to the lowest, each creative impulse, fashioned by Yafèh, received perfection from Amête. The former, indeed, alone was visible, but never more he sought to work alone. Within his outward work was the vital essence breathed by Amête, without which the most exquisite form was incomplete—the most lovely thought imperfect—the fairest theory a dream.

And so it is even now. Up, up in yon distant star, gleaming so brightly through the immeasurable space, as may be their throne, still does their glorious and united Presence walk the earth. Their semblance may be found apart, but not themselves. Twain as they are in name and aspect, in essence they are ONE. TRUTH is the vital breath of BEAUTY; BEAUTY the outward of TRUTH; the REAL, the sole foundation of the IDEAL; the IDEAL but the spiritualized essence of the REAL.

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in 1904; re-elected in 1906; Field Secretary Colorado Woman's College since 1909; codified the school laws of Colorado; author, Primary Geography (illustrated by herself); "A Course of Instruction for Colorado Schools," etc.; contributor to encyclopedias and periodicals; leader in social, educational and political activity of women; How Women Improve Politics 258
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author of "Glances and Glimpses, or Fifty Years of Social, Including Twenty Years of Professional, Life;" Women as Practicing Physicians 163
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